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SUTTA NIPÁTA

OR,

DIALOGUES AND DISCOURSES

OF

GOTAMA BUDDHA.

TRANSLATED FROM THE PÁLI, WITH

INTRODUCTION AND NOTES.

A8735

BY

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SUTTA NIPÁṬA.

Works by the same Author.

ARICHANDRA;

OR,

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Translated from the Tamil, and Dedicated to the Queen.

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OR,

THE HISTORY OF THE TOOTH-RELIC OF GOTAMA BUDDHA.

Translated from the Páli.

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TÁYUMÁNAVAR;

OR,

HINDU PHILOSOPHIC POEMS OF THE *VEDÁNTIC-SIDDHÁNTIC* SCHOOL.

A Translation from the Tamil.

[*In the Press.*

TO

SIR W. C. TREVELYAN, BART.

MY DEAR SIR WALTER,

In appreciation of the great efforts made by you, and by other distinguished countrymen of yours, to counteract that love of Physical Force which apparently is even now a prominent feature of Western civilisation, allow me to dedicate to you, whose friendship I have enjoyed for many years, this relic of the past, in which you will find embodied the teachings of an Eastern Sage who was pre-eminently an Apostle of Peace.

I am,

Yours ever truly,

M. COOMÁRA SWÁMY.

LONDON, *July* 5, 1874.

INTRODUCTION.

EVEN in these days, when the Hindus, who once considered themselves the first of nations, are deeply regretting the ground which they have lost in competition with the other favoured races of the world, it must be a matter of just pride to them that the names of some of their time-honoured sages have not ceased to command the respect of the enlightened spirits of the West. Acquaintance with Oriental philosophy or religions is no longer the special acquisition of the student of Oriental languages. All liberally educated men profess to have some knowledge of the achievements of Eastern thought. In this vast field, Confucius, Moses, Mohammad, and many other "founders of religion," have laboured with distinction and shed lustre on various parts of Asia. It was the glory of ancient India to have produced many such great men. And of that "nation of philosophers," as a discriminating judge, Professor Max Müller, calls the Hindus, none perhaps rose to greater eminence, or is entitled to greater reverence, than he to whom the learned Renan has assigned a fitting niche in his artistic summing up

of the true mission of that great Prophet of Judæa, who has so successfully ministered to the needs of faith of both medieval and modern Christendom:—

"L'humanité dans son ensemble offre un assemblage d'êtres bas, égoïstes, supérieurs à l'animal en cela seul que leur égoïsme est plus réfléchi. Mais, au milieu de cette uniforme vulgarité, des colonnes s'élèvent vers le ciel et attestent une plus noble destinée. Jésus est la plus haute de ces colonnes, qui montrent à l'homme d'où il vient et où il doit tendre. En lui s'est condensé tout ce qu'il y a de bon et d'élevé dans notre nature. Il n'a pas été impeccable; il a vaincu les mêmes passions que nous combattons; aucun ange de Dieu ne l'a conforté, si ce n'est pas sa bonne conscience; aucun Satan ne l'a tenté, si ce n'est celui que chacun porte en son cœur. De même que plusieurs de ses grandes côtés sont perdus pour nous par la faute de ses disciples, il est probable aussi que beaucoup de ses fautes ont été dissimulées. Mais jamais personne autant que lui n'a fait prédominer, dans sa vie l'intérêt de l'humanité sur les petitesses de l'amour propre. Voué sans réserve à son idée, il y a subordonné toute chose à un tel dégré que, vers la fin de sa vie, l'univers n'exista plus pour lui. C'est par cet accès de volonté héroïque qu'il a conquis le ciel. Il n'y a pas eu d'homme, *Çakya Mouni peut-être excepté*, qui ait à ce point foulé aux pieds la famille, les joies de ce monde, tout soin temporel."

No greater compliment could have been paid to the mind of India. But it is not merely the critical student of the Science of Religion whom the teach-

ings of Gotama Buddha have so enraptured. His name rings through the salons of. London, Paris, Berlin, and Boston. Not only educated men, but even the fair women of the West—the high character of whose intellectual gifts is destined to leave quite as great a mark on the present progress of humanity as the many discoveries of science and art by which the age is distinguished—are evincing a desire to fathom the secrets of the system propounded by the Indian Prince-sage. Indeed, one of the last works on Buddhism is from the accomplished pen of Madame Mary Summers. To the great mass, however, Buddha is only a name, and his religion a mystery. It is hoped, therefore, that any attempt made to uplift the veil of obscurity in regard to a philosophy which has created so many centres of interest and curiosity in the headquarters of modern civilisation, and on which the faith of nearly one-third of the human family is founded, will be received with some favour.

In this volume is offered the translation of some of the discourses of Buddha, and also of many of the dialogues in which he is alleged to have taken a part. The original is in the Páli or Mágadhí language, a sister-tongue to the Sanskrit, once spoken extensively in the provinces of Behar and Oude, the birth-land of Buddhism. The name of the work is "Sutta Nipáta." Amongst the Southern Buddhists it is held in great estimation, the text of the sermons delivered in the monasteries being frequently derived from it. A brief account of the Buddhistic canon, of which it forms an integral part, may enable the general reader

to know its exact position amongst them, and furnish him also with some idea of its nature.

The vast mass of original writings, irrespectively of the commentaries (*Atth*akathá), in which the doctrines of Buddhism are embodied are divided into three categories, called the Tipi*ṭ*aka, or Three Baskets, viz. :—

1. Vinaya-pi*ṭ*aka.
2. Sutta-pi*ṭ*aka.
3. Abhidhamma-pi*ṭ*aka.

The first has immediate reference to the discipline and daily life of the priests, and consists of five sections. The last is devoted to transcendental metaphysics and religious doctrines, so subtle that it is said gods alone can rightly understand them. There are seven sections of this. The second category is what we are more concerned with at present. It comes within the comprehension of men, and is intended for their benefit. Their general character cannot be better described than in the following extracts from that great monument of European learning, "L'Introduction à l'Histoire de Buddhisme Indien," by Burnouf:—

"Cette place (qu'occupent les Sûtras dans l'ensemble des écritures buddhiques) est, comme on voit, trés-élevée, puisque les Sûtras passent pour la parole même du dernier Buddha, et qu'au rapport de M. Hodgson, il n'y a pas de titre qui jouisse de plus d'autorité que celui-là. Rédigés en général sous une forme et dans un language très-simple, les Sûtras gardent la trace visible de leur origine. Ce sont des dialogues relatifs à la morale et à la philosophie, où

Çâkya remplit le rôle de maître. Loin de présenter sa pensée sous cette forme concise qui est si familière à l'enseignement brâhmanique, il la développe avec des répétitions et une diffusion fatigantes sans doute, mais qui donne à son enseignement le caractère d'une véritable prédication. Il y a une abîme entre sa méthode et celle des Brâhmanes. Au lieu de cet enseignement mystérieux confiée presqu'en secret à un petit nombre d'auditeurs, au lieu de ces formules dont l'obscurité étudiée semble aussi bien faite pour décourager la pénétration du disciple que pour l'exercer, les Sûtras nous montrent autour de Çâkya un nombreux auditoire, composé de tous ceux que désirent l'écouter, et, dans son language, ce besoin de se faire comprendre qui a des paroles pour toutes les intelligences, et qui par des perpetuelles répétitions, ne laisse aucune excuse aux esprits les moins attentifs ni aux mémoires les plus rebelles. Cette différence profonde est dans l'essence même du Buddhisme, doctrine dont le prosélytisme lui-même n'est qu'un effet de ce sentiment de bienveillance et de charité universelles qui anime le Buddha, et qui est à la fois, la cause, et le but de la mission qu'il se donne sur la terre."

He adds, "Il ne faudrait pas croire cependant que ces bréves maximes, si goûtées de l'antiquité manquent entièrement a l'enseignement de Çâkya; au contraire on trouve encore dans les Sûtras plusieurs traces de cette exposition sententieuse qui résumé un long développement en quelques mots ou dans une stance concise."

He writes also in another part of the same work:

" J'ai montré que tous les renseignements s'accordent à nous présenter les Sûtras comme les traités qui se rattachent le plus étroitement à la prédication de Çâkya. Les Sûtras sont des discours d'une étendue très variable, où le Buddha s'entretient avec un ou plusieurs de ses disciples sur divers points de la loi, qui sont d'ordinaire indiqués plutôt que traités à fond."

The reader will find in Sutta Nipáta examples of the two kinds of Suttas referred to in the above extracts. It is perhaps necessary to state here that the Brahmanic writings are not so entirely devoid of those popular discourses in which the Buddhistic scriptures abound. Not to mention many names, the very popular books of the Vásish*th*a may be cited. These are supposed to be sermons delivered by the sage Vasish*th*a to the heroes of the Rámáyána, Ráma and his brothers, on the higher ethics of the Vedánta. Many of them are in the form of dialogues, which are read with lively interest even in the present day, and are not beyond the reach of the understandings of the ordinary votaries of Hinduism. Burnouf is also slightly in error in maintaining that the spirit of proselytism was unknown to Brahmanism, if under this term be included all Indian religions other than Buddhism. His observation would be quite true if he meant by Brahmanism only the ordinary temple-worship, the caste system, and their concomitant evils. A man could be a Hindu in this sense only by being born such. Yet he became a Mohammadan, provided he submitted himself to a certain well-known ceremony. Proselytes from all races were

admitted into Christianity the moment they received baptism. But into the sacred circle of the twice-born Hindu, it was taught that only a man's good conduct in a previous stage of existence could bring him. Much of the bitterness of a man's life in this world, a belief in the doctrine of metempsychosis endeavoured to palliate. If a *mléchhchha* (barbarian), as the Hindu once in his pride called all foreigners, longed to be a member of the favoured race of Jambudvípa (India), nay, if one of the discontented Hindus themselves sought to rise higher in the social scale, all this, he was assured, was in his reach at a future birth; only let him merit the better lot by a right course of life in his present existence. This spirit of exclusion and bigotry was, however, totally repugnant to many other systems of Indian religion. Pre-eminently amongst them, the Vedánta took a high ground, and preached charity as universal and benevolence as great as that taught by Buddhism itself. It scattered to the winds the distinctions of caste. The only difference it recognised amongst mankind was founded on their sex, and not on the accidents of birth. Not only were they brothers and sisters, but they were all emanations of one and the same divine spirit. There was nothing that pleased a Vedántist more than the bringing a straying soul into the fold of the good, the enlightened, the sanctified. In this mission of persuasive proselytism, effected equally by example as by precept, the widespread relation of spiritual preceptor (Guru) and disciple, which formed as great a basis of old Aryan society as that which subsisted be-

tween the head of a family and his relations, furnished Indian religions with an instrument of widespread success. It is even after this model that Buddha and his followers worked in bringing about those great changes which revolutionised the religious and social ideas of their prejudice-possessed countrymen. This said, it remains yet to acknowledge that to him and his zealous followers belongs the pre-eminent glory of having weaned from the letter of the law to its spirit a larger number of Hindus than any other system of Indian religion or philosophy ever before succeeded in converting to its faith.

But to resume the account of the Sutta-pitaka. It comprised the following five collections or Nikáyas, viz. :—

1. Dígha-nikáya, or long Suttas.
2. Majjhima-nikáya, or middle-sized Suttas.
3. Sanyutta-nikáya, or groups of Suttas.
4. Anguttara-nikáya, or Suttas of eminence.
5. Khuddaka-nikáya, or short Suttas.

And of these, the last is composed of fifteen books, called—

1. Khuddaka-Pátha, little stanzas.
2. Dhammapada, the path of virtue.
3. Udána, Suttas in which the word Udána repeatedly occurs.
4. Itivuttakam, Suttas in which the word Itivuttam, meaning, "It has been so said," repeatedly occurs.
5. Sutta Nipáta, *vide infra.*
6. Vimánavatthu, Suttas in which the word Vimána (chariot) repeatedly occurs.
7. Petavatthu, Suttas relating to Petas.
8. Thera-gáthá } Suttas relating to elders amongst
10. Therí-gáthá } priests and priestesses.

11. Mahániddesa, a great commentary.
12. Patisambhidá, also a commentary.
13. Apadána, conclusion.
14. Buddha-vansa, the history of the twenty-five Buddhas who preceded Gotama.
15. Cariyá-pitaka, casket of rites and deeds.

To enter into more minute details of these divisions and subdivisions of the Buddhistic canons would be unnecessary. It is enough to indicate thus the order which Sutta Nipáta occupies in this collection, and to observe that all the Suttas are considered to have but one common aim. And this let Buddhaghosa, a commentator of great repute amongst Buddhists, explain in his own words, "Why are these, by their design, one single class?"

"Because from the moment the supreme omniscient Buddhahood was obtained by Bhagavá (Buddha), till, by terminating his course of transmigration, he achieved final extinction by Nibbána, during which an interval of forty-five years elapsed, all that was said by him, be it to gods, men, or giants, whether it was monitory or illustrative, had but one sole design—supreme beatitude."—*Sumangala Vilásiní.*

Notwithstanding the doubts which some European scholars, and especially of late Professor Kern of Leyden, have attempted to throw on the great antiquity of these canons, yet there is ample evidence, both internal and external, to prove at least the conclusion arrived at by Professor Max Müller, "that our verses of the Dhammapada are the same which were recited to Asoka in the course of the third Council, 246 B.C." The work here referred to occupies

the second place in the sub-section to which Sutta Nipáta belongs. The chronology of these writings may be summed up in a few lines. It is generally admitted that Gotama Buddha died in the full moon of May 543 B.C., or about two thousand five hundred years ago. Soon after his death, within two months of that event, numberless disciples of his met in a convocation held at Rájagaha, a town in Behar. This is usually called the *first* convocation, and was presided over by the renowned Sáriputta. On this occasion, the three Pi*ṭ*akas, or Baskets, were defined and authenticated. It is also said that the pedantry or precision displayed on this occasion was such, that even the number of the syllables of which the whole collection consisted was fixed. There were also commentaries propounded then, called A*ṭṭ*hakathá. The order in which this labour of love was distributed amongst the different sections of the priesthood, presided over by distinguished disciples of Buddha, and the method adopted by them in prosecuting the work of revision and confirmation, are described with the greatest minuteness in the Sumangala Vilásiní. But as amongst other religionists, so also amongst the Buddhists, schism and heresy soon spread, necessitating a *second* convocation, which was held at Vesálí (modern Allahabad) in 443 B.C., when Ká*ḷ*ásoka was the king of Magadha (Behar). The Buddhistic scriptures were then rehearsed and re-affirmed, and additional commentaries also published. Similar causes necessitated also a *third* convocation, which was held at Pá*ṭ*aliputra (modern Patna) in 309 B.C.,

when Asoka, or Dhammásoka—the just Asoka, as he was rightly termed—was the Emperor of all India. The canons then settled have been preserved by the Buddhists in four different countries and in two languages — the Páli and the Sanskrit — written in four distinct characters, the Nágarí, the Burmese, the Tibetan, and the Sinhalese. This was due to the fact of the Buddhists having soon after the convocations spread to distant lands, for the purpose of either propagating their faith, or escaping from the persecutions which the Brahmans stirred up against them. The Tipiṭaka Scriptures being derived through so many independent channels, there is thus found an item of evidence in favour of their genuineness which is but rarely met with in the case of other ancient writings. The proof of antiquity furnished by their style and character is also strong. The form of expressions, and the ideas which they embody, refer manifestly to a very ancient period of the history of the Hindus. Even their grammar and prosody breathe the spirit of a long bygone time. It would not, therefore, be unsafe to assume, for all general purposes, that Sutta Nipáta, and the body of the work of which it forms an essential part, were in existence several centuries before the Christian era.

The book in question consists of the following five Vaggas or chapters, viz. :—

1. Uraga Vagga, containing twelve Suttas.
2. Chúla Vagga, containing fourteen Suttas.
3. Mahá Vagga, containing twelve Suttas.
4. Aṭṭhaka Vagga, containing sixteen Suttas.
5. Páráyana Vagga, containing sixteen Suttas.

Of the seventy Suttas which make up this work, the present volume contains a translation of thirty. These are the twelve Suttas of the Uraga, the fourteen of the Chúla, three of the Mahá, and one of the *Atth*aka Vagga. It is intended that the translation of the remaining Suttas should appear in a second volume. The aim has been—though the work is not intended so much for the critical student as the general reader—to make the rendering thoroughly literal. The publication of the text along with the translation would have been undoubtedly acceptable to Oriental scholars; but the text of the work, though correct enough to enable a translation of it to be made, is yet not sufficiently precise to admit of its being finally printed. Before this is done, it is hoped that a general consensus of opinion will be arrived at amongst the students of Páli in Europe as to the specific Oriental characters in which the texts of this language should be printed for common use. In Ceylon the manuscripts are found only in Sinhalese, a language as yet known to but a very limited number of Europeans. To the Hindu, also, in India it is new, nor has its use extended to Siam or Burmah. The Deva Nágarí is certainly more generally known, and amongst the Ceylon native students and Pandits the characters of this language are becoming popular. The contiguity of Calcutta to Ceylon offers also another advantage for the printing of the texts in the old Nágarí. But the universality of the use of the Roman letters is also advanced by many as a cogent reason for the printing of all Oriental works in them. It would,

therefore, be a point not unworthy the attention of the Oriental Congress to be held in London during this year, to consider this question with the view to a definite decision being adopted before the laborious and expensive process of printing Páli texts is attempted on a large scale.

It is the belief of the Pandits in Ceylon that Sutta Nipáta furnishes some of the oldest specimens of Páli. In this respect it may be said to have in some degree a value corresponding to that of the Vedas in Sanskrit. The construction of its sentences or stanzas cannot always be explained by the ordinary rules of the Páli grammar. The singular is often used for the plural, both in the case of nouns and verbs; the present tense is substituted for the past, and *vice versâ;* a singular noun is sometimes connected with a plural verb; the use of the cases is often arbitrary; the formation of compound adjectives and participles does not always fall within the known rules; elliptical forms and phrases abound, and would remain inexplicable but for the commentator's explanations; whilst occasionally a word stands by itself without any previous or past connection, leaving its meaning to be divined by the reader from the general spirit of the passage.

There are obtainable in the island two commentaries on this work. The one is in Páli, and is called Paramattha Jotiká, the author of which was the renowned Buddhaghosa, the annotator of the Dhammapada and other works of the Buddhistic canon. The other is a Sinhalese commentary, or "Sanné," as it is termed, for a part of this work, chiefly for the

Suttas in the beginning. It is supposed to be about six or seven hundred years old, and its author's name is not quite patent. The style of the language is rather obscure. Between the Páli Atthakathá and the Sinhalese Sauné, the Ceylonese give the preference to the latter as more trustworthy. Evidently the Suttas to which it refers were those which were held in the greatest estimation by the Sinhalese.

As in the case of the Dhammapada, so also in regard to Sutta Nipáta, a question has been raised as to what was meant by this title. Buddhaghosa begins his commentary with a long discussion about it. The Páli Sutta is only the Sanskrit Sûtra, yet he suggests all kinds of possible meanings to the term, deriving it from different roots. It may mean, he writes, "well-spoken," "well-informing," "well-hearing," "well-pouring (of the sense)," or "well-preserved," according as it is derived from this or that word. The origin of the term Nipáta is thus explained by him: "Tathárúpáni suttáni nipátetva tato tato sangíto cha ayam tasmá sankham evam upágato, &c.—Having extracted Suttas such as the above from various works, this (book) was compiled; from this (fact) it received such a name as this," &c. From the fact of Nipáta meaning "the fallen out," it has also been suggested that the present work is so named from its having been excluded from the other four Nikáyas (of the Sutta Pitaka), or from its forming an appendix or exception to them. With the seventy Suttas of this work included, there are supposed to be in the

Nikáyas altogether 17,645 Suttas. The tradition in regard to Sutta Nipáta is, that at the first convocation its Suttas were collected from various works, and brought together under one title.

Of the fifteen books of the Khuddaka Nikáya, Sutta Nipáta and Dhammapada are considered by the Southern Buddhists to be those of the highest value; and of these two, the former is believed to be the more original. There are certainly resemblances between the two, and some of the stanzas are common to both. But the points of diversity are many, the great distinguishing feature being, that Dhammapada is entirely in verse, whilst Sutta Nipáta consists of both prose and verse. There are several translations of the former into European languages, notably the Latin version of Faüsboll, and the English rendering by Professor Max Müller. A few of the Suttas of the present book, taken at random here and there, have also been translated and published in different journals. I have had access to but some of them. There is a prose introduction and conclusion to some of the Suttas, whilst others consist of stanzas only, in which certain maxims of morality and religion are propounded. In the case of the latter a short preliminary note, derived from the commentary, is furnished in the translation, with the view of explaining the special circumstances which gave occasion to the Suttas. The dialogue form is also adopted in many portions of the work, the teacher answering questions put to him by those who wish to be enlightened by him. There is, indeed, no lack of variety in the outward frame or in the forms

of illustration employed, yet the leading ideas which run through the work may be grouped under a few prominent heads.

The discourses and dialogues have evidently reference to a period when Gotama, having "turned the Wheel of the Law," as the propounding of his religion is technically termed, travelled from place to place in Northern India, overcoming by his illustrious presence and persuasive speech the opposition and prejudices of the pharisaical Brahmans. His opponents, listening to his preaching, "lay down the club of violence," to use one of his own apt metaphors, desert their homes and household gods, and follow him as his devoted admirers, exclaiming, "Excellent Gotama! excellent Gotama!" Liberty, equality, and fraternity, the true tests of all sound moral teaching, the bases on which perhaps the greatest event of modern Europe was founded, and the goal towards which all human progress is yet tending, appear to have had their resonant echoes in those good olden times in the fertile regions of Kosala (Oude) and Magadha (Behar), when Buddha and his disciples, Sáriputta, Ánanda, Kassapa, Kachcháyana, and Upáli, traversed them in all directions, accepting the hospitality of the high and the low, extending the benefits of the law (Dhamma) equally to all, the pure and the impure—including, even as another great Teacher of antiquity did, the harlot and the housebreaker, the murderer and the drunkard, within the pale of his serene teaching. Caste was driven from its stronghold; there was no serfdom recognised except that which was inherent in superstition and ignorance. A tremendous blow

was also then aimed at the inordinate worship of that fetish—Force or Might,—which is the vice of all nations in a state of infancy, and which is unhappily even now in the West, though shorn of much of its glory and barbaric accessories by the timely advent there of that sweet genius of the East, Christianity, asserting itself with more or less vigour in all directions. Gentle virtues, culminating in quietism, formed the corner-stone on which the Buddhist and Vedántic systems were founded. The conquest of self, the eradication of passions, and the rejection of all sensual pleasures, was the preparation for that beatific end, Nibbána, which, called by many names, means many things, and the exact nature of which sages and philosophers have in vain endeavoured to explain. The picture has its faults, and Bishop Bigandet thus gives prominence to them:—

"To the reflecting mind the study of this religious system becomes the study of the history of one of the greatest religious labours that has ever been undertaken for elevating our nature above its low level, by uprooting the passions of the heart and dispelling the errors of the mind. A serious observer sees at a glance the dark and humiliating picture of the sad and barren results of the greatest and mightiest efforts of human wisdom in its endeavours to find out the real cause of all human miseries, and to provide the remedies to cure the moral distempers our nature is subject to. The fact of man's wretched and fallen condition was clearly perceived by the Buddhist philosopher, but he failed in his attempts

to help man out of his difficulties, which encompass him in all directions, and bring him back to the path of truth and salvation. The efforts begun on the banks of the Ganges at an early period, and carried on with the greatest ardour and perseverance, have proved abortive, as those made at a later period throughout Greece and Italy by the greatest and brightest geniuses of antiquity. What a grand and irresistible demonstration, both of the absolute inability of man to rescue and save himself, and of the indispensable necessity of divine interference to help him in obtaining that twofold object!

"It may be said in favour of Buddhism, that no philosophico-religious system has ever upheld to an equal degree the notions of a saviour and deliverer, and the necessity of his mission for procuring the salvation, in a Buddhistic sense, of man. The *rôle* of Buddha, from beginning to end, is that of a deliverer, who preaches a law designed to secure to man the deliverance from all the miseries he is labouring under. But by an inexplicable and deplorable eccentricity the pretended saviour, after having taught the man the way to deliver himself from the tyranny of his passions, leads him, after all, into the bottomless gulf of total annihilation."

Much of the strength of these strictures must depend on the solution of the vexed question, "What is really Nibbána?" On this point, unhappily, learned doctors are entirely at variance. But even in olden days it would seem that there was much diversity of opinion on the subject. And till further researches are made it will be unsafe to be dogmatic

on the construction to be put upon it. It is only the Sanskrit Nirvá*n*a, a well-known term of the Siddhántic and Vedántic schools of the Hindus. Even as used by these, it has been the bone of contention for ages. Indeed, the same school of philosophy has sometimes been split into several sects, owing solely to the different acceptations given by them to Nirvá*n*a. And there is no lack of polemic writings in India on the vexed point whether it meant absorption only or complete annihilation? It would seem that the controversy on this subject cannot be considered over even now, for in a recent publication Professor Foucaux, of the College de France, writes thus: "La question du Nirvána, ou délivérance finale, des Bouddhistes, semblera bien près d'être décidée, si l'on se reporte au Bouddhisme primitif. Que plus tard, dans les livres développés outre mesure qui porte le titre pompeux de *Sagesse transcendante*, on puisse trouver nihilisme, nul ne conteste; mais s'appuyer sur ces textes, c'est, au lieu de retourner aux premiers temps de la doctrine, la prendre à son moyen âge, à une époque où d'autres systèmes philosophiques avaient sans doute influè sur elle en l'alterant.

"Si au contraire, on étudie les textes les plus anciens, et, entre autres, les légendes, qui tiennent une place considérable dans les livres bouddhiques, ou trouve toujours que le Bouddha prêche une doctrine spiritualiste," &c. The view taken by Professor Max Müller on this subject is well known as being opposed to complete annihilation, whilst learned articles by Professor Childers and Mr James d'Alwis contend

ably for the opposite construction. Anyhow, the light derived from the Buddhistic illustration, "*As a lamp is blown out by the wind*," is not worth much, as the Vedántists, who are not Nihilists, employ similar metaphors to designate Nirvána, and wish that they "*might be extinguished, even, as the camphor by the flame*." In connection with this matter, as also in reference to another grave charge levelled against Buddhism, viz., atheism, M. Alabaster, in his "Wheel of the Law," writes as follows:—

"M. B. St Hilaire, who has perhaps never seen living Buddhists, has conceived a violent horror for what he describes as atheism and annihilation, and it has led him to attack Buddhism with a vigour of persecuting assertion, which must be wondered at by those who have read the tolerant writings of men who have lived among Buddhists for long periods—Bishop Bigandet, for example.

"Whether Buddhism is truly a religion of atheism and annihilation, is to a certain degree a moot point, for indeed it is doubtful what those words mean. The terms Theism and Atheism, Immortality and Annihilation, involve infinite considerations, which in my humble opinion we are so little capable of thoroughly comprehending, that I, though a Theist, am unwilling to apply to a Buddhist a term which is held in reproach. The word Atheist is among us a word of reproach, and I do not like to apply it to those who, so far as I see, do not deny the existence of a God, but only reverentially abstain from defining that which it is impossible to comprehend."

And yet those who have had experience of the Sinhalese in Ceylon have no hesitation in affirming that the Buddhists there at least have no belief in a Supreme Being. Does not all this show the difficulty of defining in set terms the dogmas of a faith which has filtered through so many conflicting channels, over distant tracts of the earth, and from time immemorial? How is it possible now to say what really was the meaning attached by Gotama to the origin of all things, or to the dissolution of all existence? Must not the work of deciphering these ideas be more or less one of guess and inference, which change as minds change?

It must also be added that, from an Indian point of view, the importance of an exact definition of Nibbána is not great. What was mostly aimed at by Hindu sages was the destruction of the Ego—individuality. So long as this was attained, it mattered not much whether it was due to absorption or annihilation. Human misery and suffering arose from the assumption that there was such a thing as "I." Destroy this, and release, or Nibbána, was instantly attained. The main point was here; the rest was only a matter of collateral importance to the Eastern mind. Mortification, meditation, penance, and the exercise of the Yoga, were all means to this one end.

And if annihilation was what the Hindu desired, he saw no physical impossibility in attaining it. If he were told that an existent being can never become non-existent, he met this by the question, "Did not, according to your belief, what was once a non-existent become an existent soul?" If out of nothing

there arose a something, it follows also that a something can be resolved into a nothing. It was to obviate this difficulty that the Indian spiritualistic systems of philosophy taught that the soul was never created, but that it exists co-eternally with God and Matter. One great argument in the hands of the Indian dialecticians for the non-immortality of the soul, and its ultimate "burning out" like "the wick of a lamp," was, it will thus be seen, founded on the admission of its creation. In India, the maxim "that everything that has a beginning must also necessarily have an end," was admitted as an incontestable axiom. It will thus become evident to the European reader that to the Hindu mind the idea of annihilation was not logically unacceptable. And somehow to the genius of Eastern nations it was also morally agreeable. "Why complain of future non-existence," the Eastern sage argued, "when, according to what I am taught, I know that till now such has always been my lot? Nihilism was the great Sahara, and existence but the little Oasis, and not a pleasant Oasis either. To revert to my normal condition cannot certainly be a grievance. Indeed, how can it be so if one will but dispassionately study the wretchedness of existence? But for life, there would be no sin, no pain, no punishment. True, there is that something which is called enjoyment in the world. But to a thinking mind this is merely a will-o'-the-wisp, and a delusion. If there can be no pleasure without some pain being associated with it, why have even the former?" Such, in some sense, would be the vein of thought in an

Eastern mind, which, in this respect, presents so wide a contrast to the character of the Western, for Europeans shudder at the very idea of annihilation, and wonder how any human being can wish it. May not this difference be explained by the strong optimist view of life which prevails amongst Western nations, as opposed to the marked pessimism that underlies all Eastern religions? And yet even Thomas Hood exclaims—

"Mad from life's history,
Glad to death's mystery
Swift to be hurled—
Anywhere, anywhere,
Out of the world."
—*Bridge of Sighs.*

And does not Longfellow also betray something of Indian sadness when he writes as follows?—

"Sweet was the light of his eyes, but they suddenly sank into darkness,
As when a lamp is blown out by the gust of a wind at a casement;
All was ended now, the hope, the fear, and the sorrow,
All the aching of heart, the restless, unsatisfied longing,
All the deep, dull pain, and constant anguish of patience."
—*Evangeline.*

It is curious that the very metaphor used in the Old East to illustrate Nibbána, "a lamp blown out by the wind," should have occurred to the poet of the New World. But in Schopenhauer and Hartmann, two distinguished names in the history of modern German thought, we find more thorough and decided disciples of pessimism. Strauss, in controverting their views, says:—

In Arthur Schopenhauers Schriften braucht man nur zu blättern (obwohl man übrigens gut thut, nicht blos darin zu blättern, sondern sie zu studiren), um in den verschiedensten Wendungen auf den Satz zu stoßen, die Welt sei etwas, das besser nicht wäre. Oder wie der Verfasser der Philosophie des Unbewußten es in seiner Art noch feiner ausdrückt: in der bestehenden Welt sei zwar alles so gut wie möglich eingerichtet; trotzdem sei sie „durchweg elend und" — das Gegentheil von dem, was man scherzweise vom Wetter zu sagen pflegt — „schlechter als gar keine Welt." Demgemäß bildet für Schopenhauer den Fundamentalunterschied aller Religionen und Philosophien der, ob sie optimistisch oder pessimistisch sind; und zwar ist ihm der Optimismus durchaus der Standpunkt der Plattheit und Trivialität, während alle tieferen distinguirten Geister wie er auf dem Standpunkte des Pessimismus stehen.

That this doctrine of Nibbána, preached ages before on the banks of the Ganges, should find a response in the aspirations of the Positive philosophers of the present century, is a curious phenomenon in the history of philosophy, which seems to confirm the theory of Mr Lewes as to there being cycles in metaphysical thought. Let us listen to the outpourings of a Western mind in No. LXXXI. of the *Westminster Review* for October 1872. In noticing Dr Buchner's work, "The Æsthetics of Physicism," Mr Eyton writes:—

"To the new converts from mysticism there is doubtless something chilling—a horror-inspiring element—in the conviction that his mundane existence is all that he has to look for; and as his whole nature becomes inoculated with the belief that this conviction is founded upon inexorable logic, he feels at first that life is of little worth—that reality has too stern, too terrible a presence before which to permit himself the exercise of fancy, or to exhibit the possession of any other faculty than that of pure reason. He has been educated to believe in an eternal future existence, wherein enjoyment far

transcending any which earth could afford would be his: to look forward to a mysterious state of being, in which beauties ineffable would for ever surround him, in a spot where there should be no more sin and no more sorrow, where toil would have ceased at the command of a supreme being of infinite love and infinite power, and where existence would be as it were one continuous thanksgiving poured forth, not from any rigid sense of duty, but as a spontaneous tribute of unquenchable love. What wonder when such attractive, if rather misty fancies have been his ideal—impressed, be it remembered, with all the authority which the countless generations of the past have upon the present unit—that man should shrink in terror from the thought that all these conceptions must be laid aside as mere human imaginings, if he is to be a follower of truth!"

In another part appears also the following ominous passage:—

"A passive acquiescence in the inevitable will probably be the spirit in which the bulk of mankind will receive the conviction that their mortal career is all they have certainly to look for."

Of course the difference between the Buddhistic theory of Nibbána and the creed of the modern materialist will be patent to all. The former believed in a hereafter—in countless stages of future existence—and aimed at avoiding the evils connected with them by seeking to be annihilated, if Nibbána meant this. The latter would make us believe that with this life all ends, and that annihilation or dissolution of the elements of which we are made, whereby individuality is destroyed, is the necessary consequence of existence.

In now concluding these introductory remarks, it would not be irrelevant to suggest that a most important chapter of the history of Buddhistic philo-

sophy has yet to be written: How much of the teaching of Gotama is original, and to what extent has he borrowed from other Indian systems? Side by side with it have flourished numberless other schools of thought, some of them teaching the same or similar doctrines. As to the ethics of Buddhism, they are found in equal purity in the Vedántic system; and if Buddha taught atheism and annihilation, these were also the tenets of other teachers, and especially those of the Çúnyavádins or Nihilists. Again, if by Nibbána was meant only absorption, even such was the faith of a sect of Siddhántists. It becomes also important to ascertain which of these schools was the first in the field to modify that intense love of force which the primeval Aryans, like other races in their childhood, so much cultivated. Before and during the Vedic era it was the shedding of blood, the sacrifice of man and beast, the oblations of butter and milk, the worship of fire and the warring elements, which marked the awakening of the supernatural sentiment in the Hindu breast. But anon a change came over the land. Peace, gentleness, and all the mild virtues gained the ascendant. True sacrifice, it was taught, was self-sacrifice. The preparation for heaven consisted in the destruction of all evil passions. And the greatest happiness, it was inculcated, consisted in a life of philosophic apathy. Whence all this? Was it the Sánkhya, the Nyáya, the Buddhist, or the Vedántic school that conduced to effect this revolution of ideas? That the subject is worthy of attention will, I trust, be made evident by a comparison

of the teachings of Buddhism with the writings of a Vedántic author, a translation of which it is my intention to publish shortly.

I wish it to be understood, that in thus imperfectly giving prominence to some of the teachings of my countrymen, my object has been simply to point out to the discriminating reader the points of contact between Eastern and Western thought, and not to appear in any way as an apologist for Buddhism.

I have only to add here, that my obligations are due to Pandits Batavantudáwé and Guṇasékara in Ceylon for the valuable assistance they have rendered me in translating Sutta Nipáta, and to several Oriental scholars in Europe, for many useful suggestions made to me in the course of my preparing this work for publication.

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PART I.

URAGA VAGGA.

ADORATION TO HIM, THE BLESSED, THE SANCTIFIED, THE ALL-WISE.

I.

URAGA SUTTA.

[In this Sutta, which is a collection of stanzas preached by Buddha on different occasions, he has prescribed rules for the observance of the priests. It is called Uraga Sutta, from the metaphor "as a snake (uraga) casts off its skin,"[1] appearing at the end of each stanza.]

1

The priest, who restrains rising anger, as the snake-poison spreading in the body (is restrained) by medicines, gives up Orapára,*[2] as a snake (casts off its) decayed, old skin.

2

The priest, who cuts off lust entirely, as one, descending into a tank, would cut off a lotus-flower, gives up Orapára, as a snake (casts off its) decayed, old skin.

3

The priest, who, withering it up, cuts off completely desire, which roams (everywhere) and moves quickly, gives up Orapára, as a snake (casts off its) decayed, old skin.

* His liability to repeated births.

4

The priest, who destroys pride altogether, as a mighty flood (carries away) a very weak bridge of reeds, gives up Orapára, as a snake (casts off its) decayed, old skin.

5

The priest, who, like one who seeks for flowers on fig-trees, has not found any real good in repeated births, gives up Orapára, as a snake (casts off its) decayed, old skin.

6

The priest, in whose heart there are no feelings of anger, (and) who likewise has gone past merit and demerit,[3] gives up Orapára, as a snake (casts off its) decayed, old skin.

7

The priest, whose thoughts are destroyed (and) within whom all (sinful tendencies) are entirely cut off, gives up Orapára, as a snake (casts off its) decayed, old skin.

8

The priest, who does not look back to the past or look forward to the future, and who has gone beyond all this Papancha,*[4] gives up Orapára, as a snake (casts off its) decayed, old skin.

9

The priest, who does not look back to the past or look forward to the future, having known that

* World of delusion.

all this in the world is false, gives up Orapára, as a snake (casts off its) decayed, old skin.

10

The priest, who does not look back to the past or look forward to the future, being freed from covetousness, (and believing) that all this is false, gives up Orapára, as a snake (casts off its) decayed, old skin.

11

The priest, who does not look back to the past or look forward to the future, being freed from lust, (and believing) that all this is false, gives up Orapára, as a snake (casts off its) decayed, old skin.

12

The priest, who does not look back to the past or look forward to the future, being freed from hatred, (and believing) that all this is false, gives up Orapára, as a snake (casts off its) decayed, old skin.

13

The priest, who does not look back to the past or look forward to the future, being freed from ignorance, (and believing) that all this is false, gives up Orapára, as a snake (casts off its) decayed, old skin.

14

The priest, to whom there are no Anusayas [6] (desires) whatsoever, (and) whose roots of sin are pulled

out, gives up Orapára, as a snake (casts off its) decayed, old skin.

15

The priest, to whom there are no passions whatsoever, which spring from the heat (of the body), and are the causes for our coming to this side,* gives up Orapára, as a snake (casts off its) decayed, old skin.

16

The priest, in whom there are no passions whatever, (which are) the causes of our being bound in existence, gives up Orapára, as a snake (casts off its) decayed, old skin.

17

The priest, who, having abandoned the five Nívaranas[6] (evil inclinations), is freed from grief, has crossed his doubts (and) is released from the darts (of sorrow), gives up Orapára, as a snake (casts off its) decayed, old skin.

* *i.e.*, for our being born.

THE END OF URAGA SUTTA.

II.

DHANIYA[1] SUTTA.

[When Buddha was living at Jetavana,[2] in Sávatthi, the cowherd, Dhaniya, dwelt in the hilly country of Videha, owning no less than thirty thousand head of cattle. One night after his day's work was finished, and his cattle had been placed under shelter, it began to rain heavily. As he lay down after his dinner, he, through inordinate joy, began to sing stanzas. Buddha heard them at Jetavana, and, wishing to lead him and his family to the road to Nibbána,[3] appeared instantly in the skies, and answered each of Dhaniya's stanzas by one of his own.]

1

I have finished my meal; I have collected the milk; I am living peaceably on the banks of the Mahí,[4] surrounded by my wife and children; my house is roofed, the fire is kindled. Rain on now, O cloud! if you will. Thus said the cowherd, Dhaniya.

2

I am free from anger, free from stubbornness; I am living for a night on the banks of the Mahí; my house is roofless, the fire is extinguished. Rain on now, O cloud! if you will. Thus said Bhagavá.*[5]

* Buddha, the Blessed One.

3

There are no mosquitoes; the cattle are roaming on ground covered with rich grass; the cattle are able to endure the coming rain. Rain on now, O cloud! if you will. Thus said the cowherd, Dhaniya.

4

My raft is bound together, and well made;[6] having crossed the flood (of existence) and swum through it, I have arrived at the other shore; there is no further use for the raft. Rain on now, O cloud! if you will. Thus said Bhagavá.

5

My wife is obedient, not wanton, has lived long with me (and) is agreeable; I hear of no sin (attributed) to her. Rain on now, O cloud! if you will. Thus said the cowherd, Dhaniya.

6

My mind is free from passions, is released (from worldly attachments), has long been under training, is under thorough control; there is no sin whatever in me. Rain on now, O cloud! if you will. Thus said Bhagavá.

7

I am maintained by my own wealth, and my children are living with me, free from disease; I do not hear of any sin attributed to them. Rain on now, O cloud! if you will. Thus said the cowherd, Dhaniya.

8

I am not a servant of any; independent (of all) I move in all worlds; there is no advantage in serving (others). Rain on now, O cloud! if you will. Thus said Bhagavá.

9

There are (to me) young cows, calves, cows big with young, and young cows full of vigour, and bulls, lords of the herd. Rain on now, O cloud! if you will. Thus said the cowherd, Dhaniya.

10

To me there are no young cows, no calves, no cows big with young, no young cows full of vigour, no bulls, lords of the herd. Rain on now, O cloud! if you will. Thus said Bhagavá.

11

The stakes are driven in, they cannot be shaken; there are chains made of grass, new and twisted, which likewise the calves cannot break. Rain on now, O cloud! if you will. Thus said the cowherd, Dhaniya.

12

Like an ox which has broken its bindings, like an elephant which has broken the galucchi creeper,[7] (even so) I shall not return again to a mother's womb. Rain on now, O cloud! if you will. Thus said Bhagavá.

13

(By the compiler.) The great cloud rained much,

filling at the same time hollows and levels; hearing the raining of the cloud, Dhaniya said thus:—

14

Whoever of us sees Bhagavá, his advantage is indeed not small. Let us seek refuge (in him). O Five-eyed One![8] O great sage! be thou a teacher to us. Thus said Dhaniya.

15

Let (my wife) the shepherdess and myself becoming obedient, practise a holy life in honour of Sugata[9] (Buddha): let us (putting an end to our sorrow) become such as have gone past births and deaths.

16

He who has children is pleased with the children. He who has cattle is likewise pleased with the cattle. The happiness of man consists in objects of desire. He who is without objects of desire, is indeed not happy. Thus said the sinful Mára[10] (the Tempter).

17

He who has children grieves on account of the children. He who has cattle grieves likewise on account of the cattle. He who has no objects of desire, does not indeed grieve. Thus said Bhagavá.

THE END OF DHANIYA SUTTA.

III.

KHAGGAVISÁNA[1] SUTTA.

[This discourse was delivered by Gotama Buddha, at the request of Ánanda, a priest, who, though he was acquainted with the deeds and doctrines of the Supreme Buddhas,[2] had yet not heard of the preachings of Pachcheka, or inferior Buddhas. Gotama here repeats what was taught by Buddhas of the latter category at various times. As in the Uraga, so also in this and several others following, the metaphor repeated in each stanza gives the title to the whole Sutta.]

1

Having abandoned the practising of violence towards all objects, not doing violence to any one of them, let one wish not for children.[3] Why wish for a friend? Let one walk alone like a rhinoceros.[4]

2

There are friendships to one who lives in society; this (our present) grief arises from having friendships; observing the evils resulting from friendship, let one walk alone like a rhinoceros.

3

He who is kind towards much-beloved friends, loses

(his own) good (from) his mind becoming partial; observing such danger in friendship, let one walk alone like a rhinoceros.

4

As a spreading bush of bambu is entangled in various ways, so is the longing for children and wives: not clinging (to these) even like a bambu (just) sprouting forth, let one walk alone like a rhinoceros.

5

As a beast of the forest prowls, free, whithersoever he will for pasture, (even so) let a wise man, observing solitude, walk alone like a rhinoceros.

6

Whilst resting, standing, going, travelling, leave must be obtained (by one living) in the midst of friends; let one, observing solitude which is not pleasing (to others), walk alone like a rhinoceros.

7

(If one lives) in the midst of company, (love of) amusement and desire arises; strong attachment for children arises; let (therefore) one who dislikes separation (which must happen sooner or later) from those beloved walk alone like a rhinoceros.

8

Whoever is (possessed) of the four Appamaññás,* and is not opposed to any person, is contented with

* Friendliness, compassion, goodwill, and equanimity.

whatever he gets, endures sufferings and is fearless, let him walk alone like a rhinoceros.

9

Some there are, also, difficult to please, even though they be ascetics;[6] on the other hand, there are also some laymen difficult to propitiate; (therefore) let one, not minding other men's children, walk alone like a rhinoceros.

10

Let a hero abandoning the ways of the world, (and) also flinging off the bonds of the household, like a Kovilára-tree,[7] which has cast off its leaves, walk alone like a rhinoceros.

11

If a wise man secures a wise friend (who will act) in concert with him, being firmly established in good principles, he will live happily with him, overcoming all afflictions.

12

If a wise man secures not a wise friend (who will act) in concert with him, being firmly established in good principles, let him, like a king who has abandoned the country conquered by him, walk alone like a rhinoceros.

13

Certainly we praise the acquisition of friendship; (but) good friends should be admitted into (one's) company; not obtaining such friends, let one, subsisting on pure food, walk alone like a rhinoceros.

14

Noticing (how even) two glittering armlets[8] of gold (though) well made by a goldsmith strike against each other, let one walk alone like a rhinoceros.

15

Thus, being with a second beside myself, I must either speak too much or be angry with him: observing this danger, for the future, let a man walk alone like a rhinoceros.

16

Desires are indeed various, sweet (and) pleasing to the mind; they churn the mind in different ways; observing the distress (resulting) from desires, let one walk alone like a rhinoceros.

17

This (body is) a calamity, an excrescence, a danger, a disease, a dart (of sorrow), a fear to me; observing this danger (resulting) from desires, let one walk alone like a rhinoceros.

18

(There are) cold, heat, hunger, thirst, wind, sun, gadflies, snakes; having overcome all these various things, let a man walk alone like a rhinoceros.

19

As the huge-bodied, white-spotted, noble elephant wanders in the forest, whithersoever he will, deserting his herd, (so also) let one walk alone like a rhinoceros.

20

The (attaining of even) temporary Samádhi[9] (meditation) by any one who is attached to society, is impossible; such is the teaching of the kinsman of the Sun;[10] let one, having heard this, walk alone like a rhinoceros.

21

Thus overcoming those things which injure faith, having attained firmness (of mind, and) reached the right path, I have indeed arrived at (complete) knowledge and have nothing left to be known. Let one walk alone like a rhinoceros.

22

Divested of greediness, deceit, longings, not disparaging others unjustly, in the whole world; released from evil affections and ignorance; desireless, let one walk alone like a rhinoceros.

23

Let one cast away a sinful friend who looks to do wicked things, (or) is established in wicked actions: let the same person associate not with one fond (of pleasure, and) procrastinating in doing good things. Let him walk alone like a rhinoceros.

24

Let him serve a friend who is very learned, versed in morals, great, (and) possessed of a quick understanding; having known the (real) meaning

(of things), let him remove his doubts and walk alone like a rhinoceros.

25

Indifferent to amusements, lust, (and) the pleasures of the world, not beautifying oneself, despising ornaments, and speaking the truth, let one walk alone like a rhinoceros.

26

Having abandoned the different kinds of desire, (founded on) child, wife, father, mother, wealth, corn, relations, let one walk alone like a rhinoceros.

27

Let a wise man, having discovered that such is attachment, that there is in it but little happiness, that it is but insipid, that there is more affliction in it (than comfort), that it is a fish-hook, walk alone like a rhinoceros.

28

Having cast off the bonds, like a fish which breaks the net in the water, like a fire that returns not to the spot already burnt up, let one walk alone like a rhinoceros.

29

With his eyes looking downwards, not moving quickly, with his senses guarded, his mind restrained, not burdened with lust, not burning with desire, let one walk alone like a rhinoceros.

30

Having abandoned the ways of the householder, clothed in yellow robes, like a Párichchhatta-tree,[11] which is densely covered with leaves, having given up laymanship, let one walk alone like a rhinoceros.

31

Not being greedy of savoury things, not being unsteady, nor maintained by others, begging from house to house without any distinction, not having a mind attached to this or that family, let one walk alone like a rhinocéros.

32

Having cast off the five Nívaraṇas[12] (evil tendencies) of the mind, having cleared away all the obscurities of the mind, having extinguished the folly of friendship, not allied to anything, let one walk alone like a rhinoceros.

33

Having thrown behind him pleasure and pain, and first (doing away with) good and bad intentions, having (then) secured the middle state,[13] which is pacific and pure, let one walk alone like a rhinoceros.

34

Possessed of courage, persevering in the attainment of Paramattha (the supreme good) with a mind not inactive, without living in idleness, resolute in perseverance, endowed with a strong and powerful mind, let one walk alone like a rhinoceros.

35

Not abandoning the Patisallâna[14] meditations, practising the Law daily, remembering the evil consequences of repeated births, let one walk alone like a rhinoceros.

36

Looking forward to the extinction of desire, being diligent, not foolish, (becoming) a good ascetic, endowed with presence of mind, acquainted with justice, observing the rules of the hermits, energetic, let one walk alone like a rhinoceros.

37

Like the lion which fears not noises, unobstructed like the wind (whistling) through a net, not touching anything like the lotos (leaf) untouched by water, let one walk alone like a rhinoceros.

38

As the lion, the king of beasts, powerful from his teeth, lives committing violence and overcoming (all), even so let one dwell in hermitages in far-away deserts.

39

In fit time, observe kindness, impartiality, mercy, freedom from sin, (and) delight at the prosperity of others: unopposed to the whole world, let one walk alone like a rhinoceros.

40

Having abandoned lust, malice, ignorance, having broken the bonds of transmigration, entertaining no fear for the loss of life, let one walk alone like a rhinoceros.

42

(Men) associate with and serve (others) for the sake of an object; friends who have no object in view are difficult to obtain. They are wise (enough) to gain some object (for themselves). Men are not pure. Let one walk alone like a rhinoceros.

THE END OF KHAGGAVISÁNA SUTTA.

IV.

KASÍBHÁRADVÁJA[1] SUTTA.

THUS it was heard by me. Once upon a time Bhagavá dwelt at Dakkhiṇagiri in the Brahman village Ekanálá, in the country of Magadha. Then in the sowing season, five hundred ploughs of the Brahman Kasíbháradvája were tied (to the yokes). In the forenoon, then, Bhagavá having adjusted his robes, and taken his bowl and robes, arrived by that (road) by which the farm of the Brahman Kasíbháradvája (could be reached). At that time the distribution of the food by the Brahman Kasíbháradvája was going on. Then Bhagavá arrived by that (road) by which the place where the food was distributed (could be reached), and having come (there), he stood on one side. The Brahman Kasíbháradvája saw Bhagavá standing (there) for (obtaining) alms, and seeing him, he spoke this (word) to Bhagavá:—

"O Priest, I both plough and sow, and, having ploughed and sown, I eat; you also, O Priest! should plough and sow, and, having ploughed and sown, you should eat."

"I too, O Brahman! plough and sow, and, having ploughed and sown, I eat," (said Bhagavá).

"But we see neither the yoke, nor plough, nor ploughshare, nor goad, nor oxen, of the venerable Gotama."

Then the venerable Gotama spoke thus:—

"I too, O Brahman! plough and sow, and, having ploughed and sown, I eat."

Then the Brahman Kasíbháradvája addressed Bhagavá in (these) stanzas:—

1

You profess to be a ploughman, but we see not your ploughing; being questioned by us as to your ploughing, speak in such a manner as we may know of your ploughing.

2

(Bhagavá said: For my cultivation), faith is the seed; penance the rain; wisdom my yoke and plough; modesty the shaft for the plough; mind the string; (and) presence of mind my ploughshare and goad.

3

I am guarded in respect of the body, guarded in respect of speech, am temperate in the use of the priestly requisites[2] and food; I make truth the destroyer of (weeds), and my release is the longing for Nibbána.

4

Exertion is my beast of burden, which carries (me on) towards Nibbána. He goes without stopping to a place, whither having gone, one does not grieve.

5

Thus even this ploughing is ploughed. It yields the fruit of nectar (amata-phala). Having ploughed this ploughing, one is severed from all sorrow.

Then the Brahman Kasíbháradvája having poured Páyása* into a golden vessel, offered it to Bhagavá, (say-

* Rice boiled in milk.

ing,) "Let the venerable Gotama eat the Páyása. The ploughman, the venerable Gotama, ploughs a ploughing which yields the fruit of nectar (Nibbána)."

6

(Bhagavá said): What is obtained by reciting stanzas should not be eaten by me. O Brahman! this is not the duty of those who know (things) rightly. Buddhas reject what is obtained by reciting stanzas. O Brahman! as long as the (Dhamma) Law lasts, such even is the conduct (of Buddhas).

7

You should offer some other kind of food to me, who am endowed with all good qualities,—a great sage, who being freed from doubts has destroyed his passions. This is the field for one who looks forward to (the acquisition) of merit.[3]

"Then to whom shall I give this Páyása, O Gotama?" said Kasíbháradvája.

"I do not see, O Brahman! in the world of gods and Máras, amongst beings comprising gods and men, and priests, and Brahmans, any except Tathágata,[4] or a disciple of Tathágata, by whom this Páyása, when eaten, will be digested; therefore, O Brahman! leave this Páyása in a place where there is little grass, or let it float in water where there are no worms." Then the Brahman Kasíbháradvája let the Páyása float in water where there were no worms. Then that Páyása, when thrown into the water, made the noise "chiṭ" "chiṭ," emitted smoke and emitted smoke on every side. As a ploughshare, heated during the day and thrown into water, produces the noise "chiṭ" "chiṭ," and emits smoke and emits smoke on all sides, even so that Páyása thrown

into water produced the noise "chiṭ" "chiṭ," &c. (repeated). Then Kasíbháradvája in a state of terror, his hair standing on end, came by that (road) by which Bhagavá could be reached.* Having approached (him), and fallen with his head forward at the feet of Bhagavá, he addressed him thus:—

"Excellent Gotama! excellent Gotama![5] As one turns upwards anything turned downwards, or as one discloses a thing hidden, or as one points out the (right) road to (a man) who has lost it, as one, (believing) that those who have eyes will see objects, holds an oil-fed lamp in the dark, so, likewise, by the Lord Gotama has the Law been explained in various ways. I seek refuge in the blessed Gotama, in the Dhamma (Law) and the Sangha (Association) of priests. Let the blessed Gotama protect me from this day forward to the end of my life, as a (Upásaka[6]) lay devotee who has obtained his refuge."

Then the Brahman Kasíbháradvája received priesthood from Bhagavá; he (also) obtained ordination (upasampadá[7]). The venerable Bháradvája, not long after he received upasampadá, living alone with a tranquil mind, diligent, exercising self-mortification, with his mind directed towards the road to Nibbána, knew himself (even) in the present life; he lived, having soon attained that supreme end of a religious life, for the sake of which men of good family rightly abandon their homes for a homeless condition; he perceived (now) that repeated births awaited him no more, a religious life had been led, what was fit to be done had been done, and that there was nothing more left for (continuing in) this state. The venerable Bháradvája became indeed one of the sanctified personages (Arahats).

* This is a peculiar phrase, occurring repeatedly in the Suttas. It means in English simply that Kasíbháradvája came to Buddha.

THE END OF KASÍBHÁRADVÁJA SUTTA.

V.

CHUNDA SUTTA.

[Buddha travelling once through the Malla[1] country, came to the city of Pává, and went to the house of one Chunda, and obtained alms from him. The priests who accompanied him were also supplied with what they wanted. One of them, however, stole a gold vessel, and secreted it in his waist-cloth. Though Chunda noticed it, yet, through respect for Buddha, he said nothing about it then. But in the evening he went to the monastery where Buddha lodged, and finding him in a grove of mango-trees, communicated to him the fact, and asked him to explain generally the different kinds of priests. In response to this question Buddha delivered this discourse.]

1

"I ask the very wise sage, Buddha, the lord of (Dhamma) the Law, him who is released from desire, the best of bipeds, the chief of charioteers[2] (in the world), how many (kinds of) priests are there? Describe them promptly." Thus said the blacksmith Chunda.

2

"There are four kinds of priests; (there is) not a fifth, O Chunda! Being personally requested, I will make them known to you. There are Maggajino,

Maggadésako, Maggajívati, and (one) who (is called) Maggadúsí." Thus (said) Bhagavá.

3

Whom do Buddhas call a Maggajino? how does a Maggakkháyí become unequalled? Being requested by me, make known to me moreover the Maggadúsí.

4

Whoever has crossed all his doubts, is freed from the dart (of sorrow) attached to Nibbána, divested of greediness, the guide of the world and the gods, such a one the Buddhas call Maggajino.

5

Whoever knowing here the best as the best, preaches and discourses extensively on it; him (the Buddhas) declare to be the doubt-cutting sage, who is freed from desire, the second of priests, Maggadesí.

6

Whoever lives in the paths which are taught (as) the Paths of the Law,[3] well trained, possessed of a good memory, him they call the third priest, Maggajíví, who follows the blameless paths.

7

He who, putting on the clothing of well-conducted men, (yet rushes) forward (to acquire different objects), and brings disgrace on families, (and being) forward,

hypocritical, ill-trained, babbling, walks in the guise of good men, is a Maggadúsí.

8

And a layman, who is possessed of learning, a disciple of Buddha, wise, and knowing all these to be such, seeing them to be such, does not lose his faith in him. How could he make the impure equal to the pure—the holy to the unholy?

THE END OF CHUNDA SUTTA.

VI.

PARÁBHAVA[1] SUTTA.

[On the second day after the Mahámangala Sutta was preached by Buddha, the gods of the ten thousand Chakkaválas,[2] thinking "that Buddha had preached only what tended to a man's advantage in that Sutta, and that he should be questioned also as to what tended to a man's disadvantage," assembled in one of the worlds, and, in pursuance of the order of Indra, despatched a certain god to inquire of this from Buddha. On the former reciting the stanzas which contained the questions, the latter followed him in each instance with his answers.]

Thus it was heard by me. On a certain occasion Bhagavá lived near Sávatthi in Jetavana, in the grove of Anáthapi*ndi*ka. Then the night having expired, (past midnight) a certain god possessing a pleasing colour, having spread a radiance all round Jetavana, came to the place where Bhagavá was. Having come (there and) saluted Bhagavá, he stood on one side. That god standing on one side, addressed Bhagavá in the (following) stanzas :—

1

We question the blessed Gotama of a person who suffers loss. We are come to make the inquiry. What is the cause of suffering loss ?

2

One who gains is easily known, one who suffers loss is (also) easily known. He who loves virtue is the one who gains. He who hates virtue is the one who suffers loss.

3

We know that it is even so. This is the first (cause of) loss. O Bhagavá! tell us of the second (cause of) loss. What is the cause of suffering loss?

4

To him (who suffers loss), wicked men are pleasing; he does nothing pleasing to the good; he delights in the deeds of the wicked. This is (a cause of) suffering loss.

5

We know that it is even so. This is the second (cause of) loss. O Bhagavá! tell us of the third. What is the cause of suffering loss?

6

Whatever man is addicted to sleep, fond of society, wanting in exertion, lazy and given to anger, that (man) is a cause of suffering loss.

7

We know that it is even so. This is the third (cause of) loss. O Bhagavá! tell us of the fourth. What is the cause of suffering loss?

8

Whoever being rich, maintains not either his mother or father, who are old or past their youth, that (man) is a cause of suffering loss.

9

We know that it is even so. This is the fourth cause of loss. O Bhagavá! tell us of the fifth. What is the cause of suffering loss?

10

Whoever, through falsehood, deceives either a Brahman, or a priest or any other mendicant, that (man) is a cause of suffering loss.

11

We know that it is even so. This is the fifth (cause of) loss. O Bhagavá! tell us of the sixth. What is the cause of suffering loss?

12

Whatever man being possessed of much wealth, gold and different kinds of food, eats (by himself) alone flavoured things, that (man) is a cause of suffering loss.

13.

We know that it is even so. This is the sixth (cause of) loss. O Bhagavá! tell us of the seventh. What is the cause of suffering loss?

14.

Whatever man is proud of his caste, is proud of his wealth, is proud of his family (and) despises his relations, that (man) is a cause of suffering loss.

15

We know that it is even so. This is the seventh (cause of) loss. O Bhagavá! tell us of the eighth. What is the cause of suffering loss?

16

Whatever man is addicted to women, to drink, to gambling, (and) wastes what he earns, that (man) is a cause of suffering loss.

17

We know that it is even so. This is the eighth (cause of) loss. O Bhagavá! tell us of the ninth. What is the cause of suffering loss?

18

Whatever man, not satisfied with his own wife, is found with prostitutes (or) is seen with others' wives, that (man) is a cause of suffering loss.

19

We know that it is even so. This is the ninth (cause of) loss. O Bhagavá! tell us of the tenth. What is the cause of suffering loss?

20

(Whatever) man, past his youth, brings home a woman with breasts resembling the Timburáta fruit, (and) through jealousy of her does not sleep, that (man) is a cause of suffering loss.

21

We know that it is even so. This is the tenth (cause of) loss. O Bhagavá! tell us of the eleventh. What is the cause of suffering loss?

22

Whoever places in supreme power a woman who is given to prostitution (and) squanders away property, or even a man like her, that (man) is a cause of suffering loss.

23

We know that it is even so. This is the eleventh (cause of) loss. O Bhagavá! tell us of the twelfth. What is the cause of suffering loss?

24

He who having but little possessions, (yet) great desire, is born in a Khattiya (warrior) family and wishes for royal power, that (man) is the cause of suffering loss.

25

The man who is wise, holy, and endowed with religious knowledge, having thoroughly reflected on these losses in (this) world, seeks the (other) happy world.

THE END OF PARÁBHAVA SUTTA.

VII.

VASALA[1] SUTTA.

THUS it was heard by me. Once Bhagavá dwelt near Sávatthi in Jetavana, in the grove of Anáthapi*nd*ika. Then Bhagavá having dressed in the morning (and) táken his bowl and robes, went to Sávatthi for alms. At that time there was a fire blazing and an offering got ready in the house of the Brahman Aggika-Bháradvája. Then Bhagavá going from house to house in Sávatthi for alms, came to where the house of the Brahman Aggika-Bháradvája was. The Brahman Aggika-Bháradvája saw Bhagavá coming at a distance, (and) having met Bhagavá, he addressed (him) thus: "Bald-headed man! stay even there; Samaṇa![2] stay even there; Vasalaka! stay even there!" Thus being spoken to, Bhagavá said this to the Brahman Aggika-Bháradvája: "But, O Brahman! do you know (who is) a Vasala, or what are the characteristics of a Vasala's conduct?" "No, Gotama! I know not a Vasala, nor the characteristics of a Vasala's conduct. Let Lord Gotama be pleased to teach me, so that I might know a Vasala and the characteristics of a Vasala's conduct." "Then, Brahman, listen attentively, and retain (what I say) in (your) mind; I shall speak." "Even so, lord," replied the Brahman Aggika-Bháradvája to Bhagavá, when Bhagavá spoke thus:—

1

Whoever is angry, hateful, despises others' merits,

is given to heresy, is hypocritical, know him as a Vasala.

2

Whoever torments living beings, whether once or twice born, and in whom there is found no compassion for living beings, know him as a Vasala.

3

Whoever, plotting as an enemy, plunders villages (small) and great, know him as a Vasala.

4

Whoever appropriates what is considered as 'mine' by others, whether it be in a village or a forest, know him as a Vasala.

5

Whoever having really contracted a debt, runs away when asked (to pay), saying, "Certainly there is nothing due to you," know him as a Vasala.

6

Whoever having coveted something, attains the thing so coveted, (after) having killed a person travelling on a road, know him as a Vasala.

7

Whoever being asked to give his testimony, tells lies, whether it be for his own benefit or for that of

others, or from (his having received) bribes, know him as a Vasala.

8

Whoever has illicit intercourse with the wives of his relatives or friends, either by force or with their consent, know him as a Vasala.

9

Whoever being capable (of doing it), does not support his feeble and aged mother or father, know him as a Vasala.

10

Whoever strikes, or abuses by words, his mother, father, brother, sister, or mother-in-law, know him as a Vasala.

11

Whoever being asked for what is good, teaches what is not good, (and) advises (another), concealing something from him, know him as a Vasala.

12

Whoever having committed a sinful deed, says, "Let no one know me,"* and is a dissembler, know him as a Vasala.

13

Whoever having gone to another's house and eaten of delicious food, does not return the hospitality when he† comes (to his own house), know him as a Vasala.

* As one who had done it.

† The other man.

14

Whoever by falsehood deceives either a Brahman or Samaṇa, or any other mendicant, know him as a Vasala.

15

Whoever abuses by word either a Brahman or a Samaṇa arriving at meal-time, (and) gives him nothing, know him as a Vasala.

16

Whoever being involved in ignorance, (yet,) wishing a paltry gain, predicts falsely future events, know him as a Vasala.

17

Whoever being mean through self-pride, exalts himself and depreciates others, know him as a Vasala.

18

Whoever is a provoker (of quarrels), or avaricious, is an evil-desirer, or envious, or cunning, or shameless, or devoid of the fear (of sin), know him as a Vasala.

19

Whoever reproaches Buddha, or his disciples, whether these be ascetics or householders, know him as a Vasala.

20

Whoever, not being a sanctified person, pretends to be a saint, he indeed is the lowest Vasala, the

thief in all worlds, including that of Brahma; (all) these described by me to you are indeed called Vasalas.

21

Not from birth does one become a Vasala, not from birth does one become a Brahman. By (bad) conduct does one become a Vasala, by (good) conduct does one become a Brahman.

22

Know this also, from what the (following) illustration of mine (shows). There was a son of an outcast, Mátanga of the Sopáka caste.[3]

23

This Mátanga attained pre-eminent glory such as was difficult to attain, (and) many Brahmans and Khattiyas entered his service.

24

He having mounted the divine and passionless Vehicle, the path of the great, (and) cast away sensual desires, entered the Brahma world.

25

Caste did not prevent him from attaining the Brahma world. (Yet) Brahmans born of the Ajjhá-aká family, propounders of the Vedas,

26

(Being) men who committed sinful deeds perpetually, are disgraced in the present life, and suffer affliction

in the other. Caste did not prevent them from suffering affliction, nor from being disgraced.

27

(Therefore) not from birth does one become a Vasala, not from birth does one become a Brahman. By (bad) conduct (alone) does one become a Vasala, by (good) conduct (alone) does one become a Brahman.

It being thus spoken, the Brahman Aggika-Bháradvája addressed Bhagavá thus: "Excellent, Lord Gotama! Excellent, Lord Gotama! Lord Gotama! as one turns upward what was turned downward, or as one discloses a thing hidden, or as one points out the (right) road to (a man) who has lost it, or as one (believing) that those who have eyes will see objects, holds an oil-fed lamp in the dark, so likewise has the Law been explained by Lord Gotama in various ways. I seek refuge in the blessed Gotama, the Law, and the Association of Priests. So long as my life lasts, let the blessed Gotama protect me, who, as a lay-devotee, have taken refuge in him from this day forward."

THE END OF VASALA SUTTA.

VIII.

METTA[1] SUTTA.

[When some priests went to the Himalaya Mountains, and sat there in a state of religious contemplation under the shade of the trees found there, the gods who dwelt[2] in them, unable to live there any longer, disturbed the priests in their meditations. On these complaining to Buddha, he counselled them to restrain their passion, and to be kind even to the gods of the trees, notwithstanding the disturbance created by them.]

1

If anything is fit to be done by one who has arrived at the tranquil state (Nibbána), and is skilled in seeking his own good, (it is even this)—let him be able, upright, very upright, of soft speech, gentle, free from conceit.

2

Contented and easily supported by others, not overwhelmed by the affairs of the world, not burdened with many things, let him have his senses calmed, be possessed of mature wisdom, not proud, or attached specially to any particular family.

3

Certainly do nothing low, for doing which others,

who are wise, might reprove you. May all living beings be happy and safe! Let them be happy-minded!

4

Whatever living beings there be, all these without exception,[3] be they movable or immovable, long or great, middle-sized or short, minute or vast;

5

Visible or invisible, living far or near, already born or are about to be born, let them all be happy-minded!

6

Let not one deceive another in any place whatsoever, let him not despise (another), let him neither through anger or hatred wish harm to another.

7

As (even) at the risk of her own life a mother watches over her only child, so also let him exert illimitable goodwill towards all beings.

8

Let one exercise goodwill, illimitable, unobstructed, freed from enmity (and) revengefulness, towards the entire world, above, below, around.

9

Standing, moving, sitting, lying, so long as sleep

does not overtake you, preserve this thought in your memory, (viz.,) that living thus is excellent living.

10

Whoever, not having strayed into the ways of heresy, observing virtuous conduct, perfect in mental sight, has subdued the longing for the pleasures of the senses, will not return to a mother's womb.

THE END OF METTA SUTTA.

IX.

SÁTÁGIRA, OR HEMAVATA SUTTA.

[Two demons, hearing of Buddha's fame, go to see him, and overcome by his goodness, and enlightened by his teaching, become converts to his religion.].

1

To-day is the full moon,[1] a day of fast. A divine night has come. On this account we shall see Gotama, the founder of a religion, and of no mean name. Thus (said) the demon, Sátágira.

2

What? Is the mind of such a one well disposed towards all beings? What? Are his thoughts trained as regards what is good and bad? Thus (said) the demon, Hemavata.

3

The mind of such a one is well disposed towards all beings, and his thoughts are trained as regards what is good and bad. Thus (said) the demon, Sátágira.

4

What? Does he not steal? What? Does he exercise self-control in regard to living beings? What? Is he far from procrastinating? Does he

not abandon his mental tranquillity? Thus (said) the demon, Hemavata.

5

He does not steal. Moreover, he exercises self-control towards all living beings; he is also far from procrastinating. Buddha does not abandon his mental tranquillity. Thus (said) the demon, Sátágira.

6

What? Does he not tell lies? Is he not harsh-spoken? Does he not utter slander? Does he not speak nonsense? Thus (said) the demon, Hemavata.

7

He does not tell lies. Moreover, he is not harsh-speeched. Likewise he does not utter slander. Having duly reflected, he speaks what is sensible. Thus (said) the demon, Sátágira.

8

What? Does he not cling to sensuous pleasures? Is not his mind (agitated like) turbid (water)? What? Has he overcome ignorance? Is he possessed of eyes for discerning (rightly) the real qualities (of things)? Thus (said) the demon, Hemavata.

9

He does not cling to sensuous pleasures. Moreover, his mind is not (agitated like) turbid water. He has overcome all ignorance. Buddha is possessed

of eyes to discern (rightly) the real qualities (of things). Thus (said) the demon, Sátágira.

10

What? Is he endowed with Vijjá?[2] Is he possessed of the holy Charaṇa?[3] What? Are his passions extinct? What? Are there no repeated births to him? Thus (said) the demon, Hemavata.

11

He is endowed with Vijjá, and is possessed of the holy Charaṇa. All his passions are extinct. There is no birth to him again. Thus (said) the demon, Sátágira.

12

(Both speak.) The mind of the Sage is accomplished in word and deed. You justly praise him (who is) endowed with Vijjá and Charaṇa.

13

The mind of Buddha is accomplished in deed and word. You justly feel delighted in him who is endowed with Vijjá and Charaṇa.

14

The mind of Buddha is accomplished in deed and word. Let us then see Gotama, who is endowed with Vijjá and Charaṇa.

15

Come, let us see Gotama, (who has) the legs of

the antelope, who is thin-bodied, heroic, temperate, free from covetousness, a sage engaged in meditation in the forest.

16

Going to him, who roams alone like a lion, who is excellent, who cares not for the pleasures of sense, let us ask him for the means of deliverance from the snares of Death.

17

Let us thus ask Gotama, the preacher, who discourses eloquently, who has attained perfection in all doctrines, (even) Buddha, who has overcome anger and the fear.

18

When there is what, does the world come into existence? When does a living being exercise desire? How is the world caused? When there is what, is the world oppressed? Thus (said) the demon, Hemavata.

19

O Hemavata! the world is produced when there are six[4] (the mind and the five senses), a living (being) exercises desire when there are six, the world is caused by six, the world is oppressed when there are six. Thus said Bhagavá.

20

What is that cause by which the world is oppressed?

Do thou, being asked, tell me of the means for my release. How is one released from affliction?

21

In the world there are known to be five qualities of sensuous pleasure, the mind being the sixth; destroying the attachment to these, one is released from affliction.

22

According as the real fact is, the release from the world has been described to you. I tell you that thus is one released from affliction.

23

In this world, who (is it) that crosses the flood (of repeated births)? Here, who (is it) that crosses the sea (of existence)? who (is it) that does not sink in the deep,[5] where there is no support, nothing to cling to?

24

He who conducts himself at all times in accordance with religious precepts, is wise, well restrained, reflecting within himself, endowed with presence of mind, crosses the flood which is difficult to cross.

25

He who is released from sensual thoughts, has overcome all the bonds (of attachment, and) has destroyed the desire for (sensual) objects and for repeated births, does not (indeed) sink in the deep.

26

Behold the great sage who is possessed of profound wisdom, discerns all true meanings, has no desire, is not addicted to the world of desire, is free from all (attachment, and) walks in the divine path.

27

Behold the great sage who is of no mean name, who understands abstruse things, who imparts wisdom, who clings not to the world of sensuous pleasures, knows all things, possesses a retentive memory, (and) walks in the path of the sanctified.

28

Certainly we have witnessed to-day a good sight. There is (to us) an agreeable rising (from the bed, and) an auspicious morning, for we have seen Buddha, who has crossed the flood and is free from passions.

29

All these ten hundred demons, possessed of superhuman power and glory, take refuge in thee. Thou art the unequalled founder of a religion.

30

Here we[6] go from village to village, from rock to rock, worshipping the perfect Buddha and the perfection of his Law.

THE END OF SÁTÁGIRA, OR HEMAVATA SUTTA.

X.

ÁLAVAKA[1] SUTTA.

THUS it was heard by me. On a certain occasion Bhagavá lived at Álaví in the home of the demon Álavaka. Then the demon Álavaka went to where Bhagává was. Having gone (thither), he addressed Bhagavá thus: "Go out, O Samaṇa!" Bhagavá, (saying,) "Well, friend!" went away. (Álavaka again said,) "Enter, O Samaṇa!" Bhagavá, (saying,) "Well, friend!" entered. A second time also the demon Álavaka addressed Bhagavá thus: "Go out, O Samaṇa!" Bhagavá, (saying,) "Well, friend!" went away. A third time also the demon Álavaka addressed Bhagavá thus: "Enter, O Samaṇa!" Bhagavá, (saying,) "Well, friend!" entered. A fourth time also the demon Álavaka addressed Bhagavá thus: "Go out, O Samaṇa!" Bhagavá said, "I will not go. Do what you think fit, O friend!" (The demon replied,) "I will put to you a question. If you do not answer it, I shall either confound your mind, or split your heart, or, taking you by your feet, throw you on the other side of the Ganges." (Bhagavá said,) "Not in all the world of gods, Máras, Brahmas, or in the living world of Samaṇas, Brahmans, and all gods and men, do I see, O friend! any one who can either confound my mind, or tear my heart, or, taking me by the feet, throw me on the other side of the Ganges; yet, if you wish it, put the question." Then the demon Álavaka addressed Bhagavá in (these) verses:—

1

What is the best wealth to a man in this world? What thing well done produces happiness? Of savoury things, which indeed is the most savoury? The life of one who lives in what manner, do they say, is the best?

2

(Bhagavá answered:) Faith is the best wealth to a man here. The observing well the Law produces happiness. Truth is indeed the most savoury of all savoury things. The living endowed with wisdom, they say, is the best of all modes of living.

3

How is one to cross the flood (of births)? How is one to cross the sea (of existence)? How is one to get over affliction? How is one to get purified?

4

Through faith one crosses the flood of (births). Through diligence one crosses the sea (of existence). Through exertion one gets over affliction. Through knowledge one is purified.

5

How does one acquire knowledge? How does one obtain wealth? How does one attain fame? How does one attach friends (to himself)? How does one going from this to the other world escape the enduring of sufferings (there)?

6

One who being diligent (and) wise believes in the Law of the Saints for attaining Nibbána, will by listening constantly (to them) acquire knowledge.

7

One who does what is fit, works hard, (and is) diligent, obtains wealth. One attains fame by means of Truth. One acquires friends by giving presents.

8

Whatever man, being prudent and leading the life of a householder, possesses these four qualities, such as truth, self-control, firmness, liberality, he on going to the next world will certainly escape the enduring of afflictions.

9

Ask other Samaṇas (ascetics) and Brahmans of different varieties, whether there is anything greater than truth, self-control, liberality, forgiveness.

10

Why should I now ask the Samaṇas and Brahmans? What is good in this and the other world, that I know well to-day, (said Álavaka.)

12

Buddha came to live at Álaví for my benefit indeed.

Here I know well to-day to whom it is that wealth should be given in order that it may produce fruit.

13

Here I will go from village to village, from city to city, making obeisance to Buddha and his perfect Law.

THE END OF ÁLAVAKA SUTTA.

XI.

VIJAYA[1] SUTTA.

[Three princesses also of the Sakya race,[2] of great beauty, became priestesses on all their relations having followed Buddha. They refused, however, to go before Gotama, as they were afraid that he would declaim against their beauty. But Buddha induced them to appear before him, and in their presence discoursed to his priests, pointing out the worthlessness of the attractions of the human body.]

1

If either walking, standing, sitting, or lying down, any one contracts or extends (his body), this (constitutes the fourfold) motion of the body.

2

The body, which is made of bones and sinews, plastered with membranes and flesh, (and) covered with a skin, is not seen as it really is.

3

It is filled with the intestines, the stomach, the lump of the liver, the abdomen, the heart, the lungs, the kidneys, the spleen;

4

With mucus, saliva, perspiration, the serum of the muscular fibres, blood, the fluid which lubricates the joints, bile (and) fat.

5

Moreover, from the nine orifices of this body there oozes impure matter at all times, the eye-excrement from the eye, the ear-excrement from the ear;

6

The mucus from the nose. At times bile (and) phlegm are thrown up by the mouth; (and) sweat and filth exude from the body;

7

And the cavity of the head of this (body) is filled with the brain. (Only) a foolish man under the influence of ignorance regards it as a good thing.

8.

And when this (body) lies dead, swollen and livid, cast away in the cemetery, the relatives care not for it;

9

Dogs, jackals, wolves, worms, crows and vultures eat it; other living beings also eat it.

10

In this world, a priest who is wise, having listened

to the word of Buddha, sees it rightly; for he knows it as it (really) is.

11

As is this (body), so is even that (cast away) in the cemetery; as that, so this. Have no longing for the body, whether it be for its interior or exterior.

12

That priest, who being wise, is freed from desire and attachment in this world, has attained the immortal, tranquil, and deathless state of Nibbána.

13

This (body), which has two feet, is impure (and) of a bad smell, is cherished, (though) it is replete with various kinds of filth, and is one from which impure matter flows from here and there.

14

If any man, possessed of such a body, thinks of rating himself high (on account of it), or despises another, from what other (cause can this arise except that) he sees it not as it (really) is?

THE END OF VIJAYA SUTTA.

XII.

MUNI[1] SUTTA.

[The immediate occasion of this Sutta is a case of incest committed by a priest.]

1

Fear is born of attachment, lust is born of the objects of sense; what is known to Buddha is certainly not connected with attachment, nor with the objects of sense.

2

Him who having cut off what is born, would not plant it (again), and would not enter into what is being born, the wise declare as one of the sages who conducts himself well. He (becoming) a great sage (Rishi), attains the state of tranquillity (Nibbána).

3

That great sage, who having counted the goods (and) measured the seed,[2] would not enter into its oil, being one who sees the end of births, having abandoned thought, is not reckoned as one living.

4

(He who) having known all the dwelling-places

(kinds of births), is not desirous of (entering) even one of them—that sage, being freed from covetousness, not being greedy, does not gather up (causes for future births): he indeed is one who has reached the opposite shore (Nibbána).

5

Or the wise know him as a sage, who has overcome all, who knows all, who possesses a retentive memory, who does not cling to any object, who has abandoned all things, and has obtained his release (from existence), his desire being extinct.

6

Or the wise know him also as a sage, who is endowed with the strength of wisdom, observes *Sila*[3] and *Vata*,*[4] is of a tranquil mind, given to meditation, possessing presence of mind, released from society, free from harshness, (and) not subject to passions.

7

Or the wise know him also as a sage, who walks alone, possessed of the characteristics of a sage, not procrastinating, and not moved by abuse (or) praise, (like) a lion (which is) not frightened by noise.

8

Or the wise know him also as a sage, who is like the wind not caught by the net, like the lotus not soiled by the water, leading others, (not led by any.)

* Moral vows and restraints.

9

Or the wise know him also as a sage, who becomes (steady) as a post (used) in bathing,[5] observing a mean when others speak too highly or too lowly of any subject, (and who is) freed from lust (and has his) senses thoroughly subdued.

10

Or the wise know him also as a sage, who is indeed of a firm mind, straight as a shuttle, and who reflecting on good and evil deeds, is averse to (committing) sinful actions.

11

Or the wise know him also as a sage, who, whether young or middle-aged, his mind well restrained, commits not sin; a sage who keeps away (from sin) is one who should not be provoked; he provokes not any one (himself).

12

Or the wise know him also as a sage, who living on the gifts of others, accepts any lump of rice (given him, whether it be) from the top, or middle, or other part (of the vessel,[6] and) who does not thank (for what he accepts), or speaks (unkindly), having thrown it down.

13

Or the wise know him also as a sage, who (even) in his youth is not entangled by lust in any case, who

is free from concupiscence, walks possessed of the attributes of a sage, freed from pride and inattention, (and) released (from passions).

14

Or the wise know him also as a sage, who having known the world, perceiving the real truth (of things), having passed the flood (and) sea (of births), not being liable to change, has cut off the knots of transmigration; who has no clinging to objects of sense, (and) has no sinful passions.

15

He who, maintaining a wife, is a householder, and he who, thinking, "Nothing belongs to me," conducts himself well—these two are not equals; the monastery and the house are far apart from each other; the householder lives in an unrestrained manner for the purpose of destroying others; the sage, living under restraint, protects living beings.

16

As a peacock, (though) possessed of a crest and blue neck, never attains the swiftness of the swan, even so a householder resembles not the priest who is endowed with the qualities of a sage, and who, released from society, is meditating in the forest.

THE END OF MUNI SUTTA.

PART II.

CHÛLA VAGGA.

I.

RATANA[1] SUTTA.

[A plague called Ahivátaka once prevailed in Vesáli[2] and destroyed many of its inhabitants. Immediately after there was also a drought. Added to this, evil spirits troubled the people, who begged Buddha, then living at Rájagaha,[3] to visit their city and afford them relief. Going there, he delivered this discourse.]

1

(If there be) any spirits assembled here belonging to the earth or living in the sky, let all (such) spirits be of a good mind; let them, moreover, attentively listen to what is said.

2

Therefore, O spirits! do ye all hear me. Exercise friendliness towards the human race, who bring (to you) offerings both day and night; without (being) slothful, therefore, protect them indeed.

3

(If there be) any wealth whatever, either here or in the world of Nágas,[*4] or any excellent jewel in the heavens, there is none equal to Tathágata.† And this

* Snakes lit.; but the word means also a species of human beings with the hoods of snakes.

† Buddha.

excellent jewel (is found) in Buddha. May there be happiness from this truth!

4

If the sage of the Sakya race, of a tranquil mind, has attained any state of extinction (which is) passionless, immortal, and excellent, there is nothing equal to that Law. And this excellent jewel (is found) in the Law. May there be happiness from this truth!

5

If the Supreme Buddha has extolled pure meditation; if (he and others) have spoken of any unceasing meditation, there is nothing equal to that meditation. And this excellent jewel (is found) in the Law. May there be happiness from this truth!

6

If there be one hundred and eight priests praised (by the saints), they are the four pairs. They are the disciples of Buddha, worthy of offerings. Things given to them become very fruitful. And this excellent jewel (is found) in the Association (of priests). May there be happiness from this truth!

7

Whoever with a firm mind, freed from desires, are well established in the religion of Gotama,* (are even) those who, arriving at Nibbána, enjoying tranquillity, have attained, without (paying any) price for it, the state which should be attained. And this excellent

* Buddha.

jewel (is found) in the Association. May there be happiness from this truth!

8

As a door-post fixed in the earth is not moved by the four winds, so, I declare, a good man is he who having learnt noble truths, discerns them clearly. And this excellent jewel (is found) in the Association. May there be happiness from this truth!

9

They who understand the noble truths preached well by him who is possessed of profound wisdom, though they be greatly distracted, shall not (have to) take the eight births.[5] And this excellent jewel (is found) in the Association. May there be happiness from this truth!

10

On (attaining) the bliss of knowing (the holy paths[6]) these three things are abandoned (by a man)—vanity, doubt, (and) the practice of useless ceremonies. If there be any (such), he is also released from the four hells, and (rendered) incapable of committing heinous sins. And this excellent jewel (is found) in the Association. May there be happiness from this truth!

11

It has been declared that if a (man) commits a sinful act in any manner, either by (his) body, word, or thought, he ought not to conceal it, (and) that he who (in the state of Sotápanna) has seen Nibbána,

ought not (also) to conceal it. And this excellent jewel (is found) in the Association. May there be happiness from this truth!

12

As a clump of trees blossom in their tops during the first heat of the hot month, Buddha preached (also) the eminent and supreme Law which leads to Nibbána, for the benefit of (the world). And this excellent jewel (is found) in Buddha. May there be happiness from this truth!

13

The eminent and the incomparable one, acquainted with what is eminent, giving what is eminent, bringing what is eminent, preached the eminent Law. And this excellent jewel (is found) in Buddha. May there be happiness from this truth!

14

The old (Kamma*7 being) extinct, the new (Kamma) not produced, the wise—their hearts freed from a clinging to future births, their seeds of existence destroyed, their desires not springing up again—are extinguished like a lamp. And this excellent jewel (is found) in the Association. May there be happiness from this truth!

15

Whatever spirits are assembled here, either (belonging to) the earth or living in the sky, let us wor-

* *Kamma*, moral merit and demerit, the cause of births and deaths.

ship (said Indra[8]) Buddha, the Tathágata reverenced by gods and men! May there be happiness!

16

Oh, whatever spirits are assembled here, either (belonging to) the earth or living in the sky! let us worship the Law, the Tathágata reverenced by gods and men! May there be happiness!

17

Oh, whatever spirits are assembled here, either (belonging to) the earth or living in the sky! let us worship the Association, the Tathágata reverenced by gods and men! May there be happiness!

THE END OF RATANA SUTTA.

II.

ÁMAGANDHA[1] SUTTA.

[A friend of Kassapa, on hearing that the latter had become a Buddha, went to see him in the Himalaya Mountains, and finding that he and his disciples ate the flesh of animals, asked him whether it was right that Buddhas should eat Ámagandha, (things of) "foul smell." Kassapa answered "it was not right." But as, in the opinion of the friend who questioned him, eating flesh constituted Ámagandha, he accused them of telling lies. Kassapa then delivered this discourse, to show to his friend that in reality only sinful thoughts and actions constituted Ámagandha, and not the eating of foul food. Thus this is not a discourse of Gotama Buddha himself; but it was recounted by him, as having been once delivered by Kassapa Buddha.]

1

Those who eat Sámaka,[2] Singúlaka, Chínaka, Pattapphala, Múlapphala,* (and) aquatic fruits, lawfully obtained, do not tell lies, from a desire to obtain things which they covet.

2

O Kassapa! he who eats (flesh, fish, &c.), well prepared, well dressed, presented by others, being offered to him (respectfully), and enjoys food made of the sâli rice, eats Ámagandha.†

* These are the names of wild roots, yams, fruits, &c., on which Indian ascetics subsisted.

† Things which are foul and of a dirty smell.

3

O kinsman of Brahma![3] eating of the sâli rice, with the well-prepared flesh of birds, thou (yet) sayest that "the charge of Ámagandha applies not to me." O Kassapa! I ask the meaning of this. Of what kind is (then) thy Ámagandha?

4

Destroying life, torturing, cutting, binding, stealing, telling lies, trickery, fraud, the study of worthless writings, intercourse with the wives of others, such (constitute) Ámagandha; not certainly the eating of flesh, (said Kassapa.)

5

Persons who are not here restrained in sensuous enjoyments, who are covetous of flavoured (food), who are mixed up with impurities, who profess that "there is nothing,"[4] who are of an uneven temper, such (constitute) Ámagandha; not certainly the eating of flesh.

6

If there be any persons rude, cruel, backbiting, treacherous, unkind, excessively proud, illiberal, not rendering (assistance) to any one, such (constitute) Ámagandha; not certainly the eating of flesh.

7

Anger, drunkenness, obstinacy, bigotry, dissimulation, envy, self-laudation, the disparaging of others, high-mindedness, intimacy with bad men, such (con-

stitute) Ámagandha; not certainly the eating of flesh.

8

If there be here any persons of a sinful nature, not paying their debts, slandering, perverting justice, possessed (only) of the appearance of being just, (but) disobedient to moral precepts, low, and committing sins, such (constitute) Ámagandha; not certainly the eating of flesh.

9

If there be here any persons unrestrained towards living beings, if taking others' (property) they strive to injure them, if they are ill-behaved, cruel, harsh, merciless, such (constitute) Ámagandha; not certainly the eating of flesh.

10

If any persons addicted to such (sins), opposed (to virtue), transgress (the moral precepts), be constantly engaged (in committing sins), they, leaving this (world), enter into darkness in the next world, (and) fall into hell with head downwards: such (constitute) Ámagandha; not certainly the eating of flesh.

11

Neither abstinence from fish (or) flesh, nor the being naked, nor the shaving of the head, nor matted hair, nor dirt, nor a rough skin, nor the offering of sacrifices in fire, cleanses a man who is not freed from his doubts. Also, though for the sake of (attaining)

immortality many penances be (performed) in the world, (such as the reading of the) Vedas, (the making of) offerings, sacrifices, and the (observing of) Utuppasevaná,* these do not cleanse a man who is not freed from his doubts.

12

A man with a firm mind clings not to the things seen and heard, (but) conducts himself with his sensual organs guarded, established in Law, attached to uprightness (and) mildness, overcoming attachments, destroying all sorrow.

13

Thus Bhagavá preached the subject again and again, (and the Brahman,) who had arrived at perfection in (the knowledge of) the Vedas, comprehended it. The sage who is free from (even) the scent of sin, who is unattached to anything, who cannot be perverted, spoke (thus) in beautiful stanzas.

14

Having listened to the well-spoken word of (Kassapa) Buddha, which, free from (even) the scent of sin, removes every sorrow, he worshipped that Tathágata in humbleness of mind, (and) prayed at that very place (to be admitted into the) priesthood.

* According to the seasons, exposing one's-self to their severity; in the winter to intense cold, in the summer to intense heat, &c.

THE END OF ÁMAGANDHA SUTTA.

III.

HIRI[1] SUTTA.

[A Brahman of Sávatthi having renounced the pleasures of the world, and gone to Himalaya to lead the life of an ascetic, another inhabitant of the same city went there also in search of him, and learning from him that Buddha was already in Sávatthi, he returned thither. With a view to test him, and ascertain whether he was really a Buddha, he went to him, propounding in his own mind these questions, viz.:—

1. With whom should one not associate?
2. With whom should one associate?
3. What is fit to do?
4. What is the most tasteful of things?

Though these questions were not put to Buddha, yet, it is alleged, he having come to know them by his superhuman powers, delivered this discourse.]

1

Know him "as not my friend" who has cast off shame, who despises shame, who says, "I am your friend," (but) undertakes not (any) work that can be done.

2

The learned know him who converses with friends in pleasing speech which has no connection the one part with the other, as one who merely prattles, but does not act.

3

He is not a friend who is at all times on the watch, who finds faults, and looks forward to a breach. He certainly is a friend who, incapable of being separated (from his friends) by others, (clings to them) as a child clings to the bosom (of the mother).

4

He who wishes for good fruits, carrying a burden worthy of a man, increases his efforts, which give happiness and produce applause.

5

Drinking of the water of a life of seclusion and of the water of subjugating the passions, drinking also of the pleasant beverage called the perception of truth, one becomes freed from excitement (and) sin.

THE END OF HIRI SUTTA.

IV.

MAHÁMANGALA[1] SUTTA.

THUS it was heard by me. At a certain time Bhagavá lived at Sávatthi in Jetavana, in the garden of Anáthapi*ndi*ka. Then the night being far advanced, a certain god, endowed with a radiant colour, illuminating Jetavana completely, came to where Bhagavá was, (and) making obeisance to him, stood on one side. And standing on one side, the god addressed Bhagavá in (these) verses:—

1

Many gods and men, longing after what is good, have considered many things as blessings. Tell us what is the greatest blessing.

2

(Buddha said:) Not serving fools, (but) serving the wise, (and) honouring those worthy of being honoured, this is the greatest blessing.

3

The living in a fit country, meritorious deeds done in a former existence, the righteous establishment of one's-self, this is the greatest blessing.

4

Extensive knowledge and science, well-regulated discipline and well-spoken speech, this is the greatest blessing.

5

The succouring of mother and father, the cherishing of child and wife, and the following of a lawful calling, this is the greatest blessing.

6

The giving alms, a religious life, aid rendered to relations, blameless acts, this is the greatest blessing.

7

The abstaining from sins and the avoiding them, the eschewing of intoxicating drink, diligence in good deeds, this is the greatest blessing.

8

Reverence and humility, contentment and gratefulness, the hearing of the Law in the right time, this is the greatest blessing.

9

Patience and mild speech, the association with those who have subdued their passions, the holding of religious discourse in the right time, this is the greatest blessing.

10

Temperance and chastity, the discernment of holy truth, the perception of Nibbána, this is the greatest blessing.

11

The mind of any one unshaken by the ways of the world, exemption from sorrow, freedom from passion, (and) security, this is the greatest blessing.

12

Those who, having done these things, become invincible on all sides, attain happiness on all sides. This is the greatest blessing.

THE END OF MAHÁMANGALA SUTTA.

V.

SUCHILOMA SUTTA.

THUS it was heard by me. On a certain occasion Bhagavá passed his time at Gayá,[1] (seated) on a stone bed, in the house of the demon Suchiloma. Then the demons Khása and Suchiloma went past Bhagavá, within a short distance from him. Then the demon Khása addressed the demon Suchiloma thus: "Is that man a Samaṇa?" Suchiloma answered, "No, he is not a Samaṇa, (but) he is a Samaṇaka. I must find out (yet) whether he is a Samaṇa* or Samaṇaka.† (Wait.)" Then the demon Suchiloma went to the place where Bhagavá was. Having gone thither, he struck his body against Buddha. Then Bhagavá took his body away. Thereupon the demon Suchiloma addressed Bhagavá thus: "O Samaṇa! are you afraid of me?" (Bhagavá said,) "Friend! though your touching me is sinful, (yet) I am not afraid of you." (Suchiloma then said,) "I will ask you a question. If you do not answer it, I shall either confound your mind or split your heart, or, taking you by your feet, throw you on the other side of the Ganges." (Bhagavá said,) "Not in all the world of gods, Máras, Brahmas, or in the living world of Samaṇas, Brahmaṇas, and all gods or men, do I see, O friend! any one who can either confound my mind or tear my heart, or, taking me by the feet, throw me to the other side of the Ganges; yet, if you wish it, put the question." Then the demon Suchiloma addressed Bhagavá in verse:—

* A priest. † An inferior priest.

1

Lust and hatred, from what cause do they come into existence? Indolence (in meditation), sensual desires, the bristling of the hair through fear, whence do they spring? Whence emanating, do thoughts harass the mind, as boys drive a crow (here and there[2])?

2

Lust and hatred are derived from this (body). Indolence (in meditation), sensual desires, the bristling of the hair of the body, are born of this (body); thoughts also springing from it, harass the mind, as boys drive a crow here and there.

3

They spring from attachment, are begotten of one's-self, even as the pendent shoots of the Banyan-tree (spring from it), and are attached in various ways to sensual desires, as the Máluvá creeper spreads out in the forest.

4

Listen, O demon! those who know from what cause all this arises fling it away in order to avoid being born again, (and thus) cross the flood which is difficult to be crossed—which has never been crossed before.

THE END OF SUCHILOMA SUTTA.

VI.

DHAMMACHARIYA[1] SUTTA.

[One Kapila, who had led a wicked life in the time of Kassapa, was born afterwards as a fish in the river Achiravatí at the time of Gotama. When caught by the fishers, though it had a golden colour, yet a bad smell was emitted from its mouth. The fishers presented it to the King of Kosal, who in his turn presented it to Buddha, who explained that the reason for the bad smell of the fish was found in its having been in a former stage of existence a priest who was given to the use of foul language. Seizing this opportunity, he delivered also a discourse against the use of bad language.]

1

(The wise) say that the practising of virtue and (the leading of) a life with a view to sanctification is the best gem. If any, who has departed from the life of a householder for that of the ascetic,

2

Be foul-mouthed, like a beast, fond of injuring others, (and) his life be very sinful, then the evil passions flourish.

3

A priest (who is) fond of quarrelling, hemmed in

by the attributes of ignorance, understands not the advice (given by others), nor the Law preached by Buddha;

4

Led away by ignorance, he knows not that quarrelling is injurious to those whose souls are practised in religion, and that it is sinful (and) a road to hell.

5

Such a priest going to hell, flits (thence) from womb to womb, from darkness to darkness, (and) certainly meets with affliction.

6

Whoever is full of lusts is difficult to purify, even like a pit of excrements which is full and many years old.

7

If you, O priests! know of any (man) like this, possessing the qualifications of a householder, addicted to sin, entertaining sinful thoughts, attached to sinful deeds (and) places;

8

All ye assembling, excommunicate him. Blow out that refuse (of a man); remove that rubbish (of a man).

9

Then remove (also) those who are empty-minded, who are not priests, (but) fancy that they are priests.

Having blown out those who are fond of sin, and are attached to sinful deeds and places;

10

Becoming ever attentive, purified, associate with pure persons; then associating (with them) in a friendly way, become skilled in knowledge and exterminate grief.

THE END OF DHAMMACHARIYA SUTTA.

VII.

BRAHMAṆADHAMMIKA[1] SUTTA.

THUS it was heard by me. On a certain occasion Bhagavá lived in Jetavana, near Sávatthi, in the grove of Anáthapi*ṇḍ*ika. Then a great many Mahásála[2] Brahmans of Kosala, decrepit, elderly, old, advanced in life, or arrived at extreme old age, went there where Bhagavá was. Having gone thither, they were highly pleased with Bhagavá. Having completed a speech causing delight, and worthy of being remembered, they sat on one side. The Mahásála Brahmans, who were sitting on one side, addressed Bhagavá thus: "Are the Brahmans of the present (day) found engaged in the Brahmanical duties of the ancient Brahmans?" (Bhagavá said,) "The Brahmans of the present (day) are not engaged in the Brahmanical duties of the ancient Brahmans." "If it be not difficult to Gotama, let Lord Gotama be pleased to tell us the Brahmanical duties of the ancient Brahmans," said the Mahásála Brahmans. "Then listen, O Brahmans! Retain in your minds what I say. I shall speak," Buddha said. Then the Mahásála Brahmans made a promise to Bhagavá, saying, "Yes, Lord," and Bhagavá spoke thus:—

1

The sages of old, leading the life of ascetics, had their minds restrained, (and) renouncing the plea-

sures of the five senses, attended to the welfare of their souls.

2

To the Brahmans (of old) there were no cattle, no gold, no corn. Their wealth and corn consisted in study; they preserved this as the Brahma-treasure.[3]

3

If any food prepared for them was placed at the door[4] (of a house), they considered that what was prepared for them thus through piety was even the thing fit to be given (to them).

4

The inhabitants of provinces and countries, being pleased, worshipped those Brahmans with (presents of) garments of various colours, beds and dwelling-houses.

5

The Brahmans, protected by virtue, were not injured (by others). They were invincible. None ever stopped them at the doors of their houses.

6

Formerly the Brahmans practised celibacy from their youth up to their forty-eighth year; they were engaged in the search for Vijjá and Charaṇa.[5]

7

The Brahmans cohabited not with (women) of another (caste), nor did they purchase a wife. Being

brought by mutual love to live together, they were pleased with each other.

8

The Brahmans cohabited not except with a wife whose menstrual discharge had ceased, and at no other time but the right time.

9

They extolled chastity, the observance of religious precepts, uprightness, mildness, a life of penance, agreeable conduct, the non-injuring of (others), and patience.

10

If there was any Brahman chief of great strength, he did not (even) in a dream hanker after sexual intercourse.

11

In this world some wise men, imitating his conduct, have extolled chastity, the observance of religious precepts, and patience.

12

Having begged for rice, bed, garments, butter and oil, (and) collected them by fair means, they made sacrifices out of them.

13

The sacrifice drawing near, they killed not any oxen; the cows, in which medical drugs are produced, are

our best friends, like our mother, father, brother, and other relations.

14

They give food, give strength, give beauty, give also health; knowing this multitude of benefits, they did not kill the cows.

15

The Brahmans were of delicate make, large-bodied, fair-complexioned, full of renown, very attentive to their duties, (both) as regards what was right and what was not (right) to be done.

16

As long as they lived in the world, this order of men increased in happiness.

17

There was, however, a change in them, from their having gradually seen the wealth of kings, and well-decorated women;

18

And well-made chariots, yoked to excellent horses and covered with carpets of elegant stitching, and houses and rooms divided into portions.

19

The Brahmans coveted the great enjoyments of men, which consisted in a number of beautiful women, and droves of oxen.

20

For the sake of these, having composed Mantras,* they went to (King) Okkáka (and said), Thou art possessed of manifold wealth; give us thy vast riches; offer us thy immense wealth.

21

And then the king, the lord of chariots, persuaded by these Brahmans, made these sacrifices,† Assamedha, Purisamedha, Sammápása, Vájapeyya, (and) gave without hindrance the Brahmans wealth, (such as)

22

Oxen, beds, garments, decorated women, and well-made chariots to which excellent horses were yoked, and which had coverings of various stitching.

23

He gave the Brahmans wealth, (such as) delightful dwellings well divided into portions, filling these with various kinds of corn.

24

And they, having thus received wealth, desired for an accumulation of wealth. The desires of those who had obtained wealth became greater. Their covetousness increased. Having composed Mantras (for the accumulation of more wealth), they went again to Okkáka[6] (and said):—

* Songs of incantations. † Horse sacrifice, man sacrifice, &c.

25

Like water, earth, gold, wealth, and corn, even so are oxen the necessary appendages of living men. Offer us thy immense riches, give us thy vast wealth.

26

Then the king, the lord of chariots, persuaded by those Brahmans, killed many hundreds of thousands of oxen in sacrifice—

27

—Oxen, which are (gentle) as lambs, obedient, yielding jars of milk, hurting none with any of their legs or horns. The king, seizing them by their horns, killed them with a weapon.

28

Then the gods, the Pitaras,* Indra, the Asuras,† the Rakkhasas,‡ cried out, as the weapon fell on the cows, "Lo, this is injustice."

29

Of old there were only three diseases, (viz.,) desire, want of food, decay. Owing to the killing of the cattle there sprang ninety-eight diseases.

30

This old sin of injuring (living beings) has come down (to this day). Innocent cows are killed. Priests have fallen off from their virtues.

* Gods of the lower heavens. † A species of gods. ‡ Giants.

31

Thus this old (and) mean act is despised by the wise. Men despise a priest in whom such vice is found.

32

Thus virtue being lost, the Suddas* and Vessas were separated. The Khattiyas were also widely separated. (And) the wife disregarded her husband.

33

The Khattiyas, Brahmans, and others who kept up their caste disputes, laying aside their caste disputes, came under the influence of lusts.

It being thus spoken, the Mahásála Brahmans addressed Bhagavá thus: "O Gotama! wonderful, wonderful. O Gotama! As one turns upward anything turned downward, or as one discloses a thing hidden, or as one points out the (right) road to (a man) who has lost it, as one (believing) that those who have eyes will see objects, holds an oil-fed lamp in the dark, so, likewise, by the Lord Gotama, has the Law been explained in various ways. We seek refuge in Bhagavá Gotama, the Law, and the Association of Priests. So long as our life lasts, let Bhagavá Gotama protect us, who, as lay-devotees, have taken refuge in him, from this day forward."

* The *Súdras* were the last of the four Hindoo castes, the *Vaisyas* the third, the *Kshatriyas* the second, and the *Brahmans* the first.

THE END OF BRÁHMAṆADHAMMIKA SUTTA.

VIII.

NÁVÁ SUTTA.

[Sáriputta[1] was in the habit of making obeisance to the Brahman Assaji, out of respect for him, as he had learnt from him certain stanzas which led to his conversion to Buddhism. The priests, noticing this, accused Sáriputta as being an adherent of Brahmanism. To show that this was a groundless charge, Buddha delivered this discourse.]

1

From whomsoever a man learns the Law, he should worship him, even as the gods worship Indra. The learned man, being thus honoured, his mind pleased with (the disciple), makes the Law more manifest.

2

A wise man, hearing (the Law) and feeling the want of it, following the Law leading to Nibbána, becomes learned, capable of expounding it, and skilful. Being diligent, he associates with such as are like him.

3

He who associates with the low, the ignorant, those unacquainted (with priestly duties), or those who are

malicious, being ignorant of the Law in this world, his doubts not removed, becomes a prey to Death.

4

How can a man who has fallen into an overflowing river, having bottomless water, (and) a swift-flowing current, being himself carried away and following the current, cause others to cross it?

5

So, (also,) how can a man who has not understood the Law, and has not learnt its meaning from the very learned, not knowing it himself, and his doubts not removed, teach others?

6

As one, skilful, attentive, (and) acquainted (with the mode of steering it), going on board a strong ship, provided with oars and rudders, causes by means of it many others to cross (the ocean);

7

Even so he who has attained the knowledge of the (religious) paths, being devoted to meditation, very learned, (and) of an unmoved nature, can teach others who listen with attentive ears to his preaching.

8

Therefore one should certainly associate with a good

man who is wise and learned. Whoever conducts himself (well), understanding the meaning (of the doctrine), and comprehending the Law, will attain happiness.

THE END OF NÁVÁ SUTTA.

IX.

KINSÍLA[1] SUTTA.

[Sáriputta finding that the instruction which he had imparted to a certain disciple of his, in order that he may attain the different states of sanctification, such as Sotápatti, had no effect on him, went to Buddha and requested him to answer the question with which this Sutta begins.]

1

A man of what Síla, of what conduct, doing what acts, being firm, attains final happiness?

2

He who would respect his elders, would not be malicious, and knowing the fit time to wait on his teacher, and the (fit) time to listen to his religious discourse, would hearken with attention to his good words.

3

He who, casting away obstinacy, would go at the fit time in humbleness of mind to his teacher, and remember and practise what is good, the Law, self-restraint and chastity.

4

He who would live in the Law, attached to the Law, established in the Law, and who knowing the different divisions of the Law, would not state anything that vitiates the Law, and spend his life in (hearing) true and good words.

5

Live ye freed from lasciviousness, firm-minded, abandoning inordinate laughter, not recounting worthless stories of kings and others, without lamenting, fretting, deceiving, without hypocrisy, greediness, revengefulness, harshness, and rusty ignorance.

6

Excellent words are fruitful (only) when they are known, and what is heard will be fruitful (only) when religious meditation is understood. The wisdom and learning of any man who is procrastinating (and) careless do not thrive.

7

Whatever men are attached in their word, thought, and acts to the Law revealed by Buddha, they are (indeed) good, being established in peace, zeal, and meditation, and knowing what constitutes the essence of learning and wisdom.

THE END OF KIṆSÍLA SUTTA.

X.

UṬṬHÁNA[1] SUTTA.

[Buddha, having observed the negligence of some of the priests, delivered this discourse with a view to rouse them to a proper performance of their duties.]

1

Rise, sit up, what advantage is there in your sleeping? To men who are ailing, pierced by the darts (of sorrow), and liable to suffering, what sleep (indeed) can there be?

2

Rise, sit up, place yourselves under strict discipline in order to attain mental tranquillity (Nibbána). Let not the King of Death, finding you negligent, lead you astray, placing you under his power.

3

Overcome the desire which clings to various objects, by not overcoming which, gods and men, seeking the gratification of the senses, remain attached to them: do not on any account neglect this moment. Those who let slip this moment (will) grieve in hell.

4

Procrastination is (moral) defilement. Continued pocrastination is (moral) defilement. By non-procrastination and knowledge, root out your darts (of sin).

THE END OF UṬṬHÁNA SUTTA.

XI.

RÁHULA SUTTA.

[Prince Ráhula, the son of Buddha, went to Sáriputta and demanded from him the inheritance due to him from his father. Sáriputta, however, exhorting him not to be high-minded owing to his relationship with Buddha, admitted him into the priesthood, and introduced him to Buddha, when the latter instructed him by this discourse.]

1

What? Do you not despise a learned man from constantly living with him? What? Is the holder of the lamp to mankind honoured by you? (asked Buddha.)

2

I do not, from constantly living with him, despise a learned man. The holder of the lamp to mankind is ever honoured by me, (said Ráhula.)

3

(Buddha:) Abandoning the objects of the five senses, which are of a pleasing form and agreeable to the mind, having through faith abandoned your home, become an extinguisher of grief; associate with virtuous friends, make use of beds and seats placed

far apart (from each other) and not disturbed by noises, and become temperate in eating.

4

Cherish not any desire for (such) things (as) these, yellow robes, food, diet for the sick, beds and seats. Enter not into the world again.

5

Be careful about Pátimókkha[1] and the (subjugation of) the five organs of sense. Let there be much exertion of your body; and as one who is disappointed (at repeated births), put away all causes connected with sensual pleasures. (This is considered) good.

6

Apply (your) mind, collected and well composed, to perceive the evils (of existence). Reflect on (the fact of) there being no reason (for believing that there is a soul).* Abandon high-mindedness by destroying high-mindedness, and live peaceably.

Thus Bhagavá constantly exhorted the venerable Ráhula in these stanzas.

* Such is the meaning supplied by the commentators and the Pandits; but this is by no means clear.

THE END OF RÁHULA SUTTA.

XII.

VAṆGÍSA, OR NIGRODHA KAPPA SUTTA.

ONCE Bhagavá lived in Álaví, at Aggálavachetiya. At that time an elderly priest, by name Nigrodha Kappa, the tutor of the venerable Vangísa, had attained Nibbána not long before. Then thus a thought occurred to the venerable Vangísa, who lived in retirement (and) meditation, "Has my master attained Nibbána, or has he not attained Nibbána?" Then rising from his meditation at evening, the venerable Vangísa went to where Bhagavá was. Having gone and saluted him, he stood on one side. The venerable Vangísa, sitting on one side, said this (word) to Bhagavá: "Lord! a thought has thus arisen in the mind of me, retired (and) absorbed in meditation: I wonder whether my master has attained Nibbána or not." Then the venerable Vangísa, having risen from the seat, thrown his robe over one of his shoulders, and made obeisance, with clasped hands in that (place) where Bhagavá (was), addressed Bhagavá in stanzas:—

1

We ask of Buddha possessed of much wisdom, the remover of doubts in the present state of existence, whether any priest who is well known, possessed of glory and a peaceful mind, died at Aggálava?

2

O Bhagavá! the name "Nigrodha Kappa" was given to that Brahman by thee. O perceiver of the firm doctrine! he lived worshipping thee, looking forward to Nibbána, and possessed of unswerving courage.

3

O thou of the Sakya race, who art possessed of eyes on every side! we all wish to know of this disciple. Our ears are well directed to hear. Thou art a Teacher, thou art unequalled.

4

Cut off my doubts, tell of him to me. O thou of much wisdom! make known to us him who has attained Nibbána. O thou possessed of eyes on every side! speak in the midst of us as Indra the thousand-eyed (speaks in the assembly) of the gods.

5

If there be any knots whatever here, which constitute the road to ignorance, the concomitants of ignorance, and the causes of doubt, they exist not when one comes to Tathágata,* for he is the best eye of men.

6

If a man completely destroyed not his passions, as the wind (destroys) a train of clouds, the whole world would be overspread with only darkness; even enlightened men would not shine.

* Buddha.

7

Therefore wise men become enlighteners. I think of thee thus, O Bhagavá! We have come near thee, knowing that thou art one who clearly discerns (things). Reveal Kappa to us in (the midst of) this assembly.

8

O lovely one! speak quickly a sweet speech, even as a swan holding up (its neck) utters gently a sound with a well-arranged and round voice. Being erect and (attentive), we all hear thy words.

9

Earnestly requesting him, I shall cause (Buddha), who has entirely overcome deaths and births, and who is cleansed from sin, (to declare) his doctrine, for there is no accomplishment to the wish of those who are not the Sanctified. And to Tathágata belongs action combined with wisdom.

10

This full explanation (of the question) by thee, endowed with guileless wisdom, has been accepted; this last clasping of the hands has been made to bend well. O thou who art possessed of high wisdom! knowing (what has become of Kappa), do not mislead us.

11

O thou who art of high courage and knowest (everything)! knowing even the most excellent and sacred truth, mislead us not. As one suffering

from heat in the hot season longs for water, (even so) do I long for (thy) word. Cause a shower of sounds (words) to rain.

12

If Kappáyana, wishing for any object, has led a holy life, was that (life) of his fruitless? Did he attain Nibbána, (leaving behind him no elements of existence, or) with some elements of existence left behind?* We wish to hear of the manner in which he was released.

13

Kappáyana cut off the desire for this mind and body, which (constitute) the current of Mára, continued for a long time; he has crossed all births and deaths. Thus said Bhagavá, the Chief of the Five.[1]

14

O thou the excellent one of the sages! hearing thy word I am pleased. My inquiry has not been in vain. The Brahman does not (deceive) me. The disciple of Buddha is one who even acts as he says. He has cut asunder the deceitful, outspread and hard net of death.

15

O Bhagavá! Kappiya has found the cause of the seizure.[2] Kappáyana has certainly overcome death, which is very difficult to overcome.

* Here again ellipsis gives rise to different renderings.

THE END OF VANGISA SUTTA.

XIII.

SAMMÁPARIBBÁJANÍYA SUTTA.

[At a great assembly of the gods, Buddha thinking that it would be better if his discourse to them was delivered in the form of a dialogue, and finding that the gods were backward to join in the dialogue, created another Buddha, who, standing before him, put the questions which Gotama has answered in this Sutta.]

1

I ask the wise sage who has crossed (the flood of existence), gone over to the other side, attained tranquillity, and is firm-minded: How should a priest, flinging his desires away, (and) abandoning a household life, conduct himself well in the world?

2

That priest, whose (ideas of) omens, meteors,[1] dreams, and signs are destroyed, and (who is) released from (a belief in) the evil consequences of omens, conducts himself well in the world. Thus said Bhagavá.

3

That priest, who having known the Law (and) gone past (the necessity of) being guided in the

world, tames his desire for men, gods, (and) objects of pleasure also, conducts himself well in the world.

4

That priest, who having cast behind him a slandering (disposition), would abandon (also) anger and avarice, and be released from amity and enmity, conducts himself well in the world.

5

That priest, who having thrown away liking and disliking, appropriating nothing, adhering to no place, is released from those things which bind man to repeated births, conducts himself well in the world.

6

That priest, who not having comprehended the essence of the material causes (of existence), destroys his likings and longings for attachments, is loosened from (bondage), and is one whose mind cannot be misguided, conducts himself well in the world.

7

That priest, who not quarrelling in word, thought, or deed, (and) knowing the Law well, looks forward to Nibbána, conducts himself well in the world.

8

That priest, who is not found (thinking that) "people should salute me;" who though cursed by the world, yet cherishes no hatred (towards it),

who having taken other men's food, does not get intoxicated, conducts himself well in the world.

9

That priest, who abandoning covetousness and (the causes of) transmigration, is released from (the desire) to cut (and) bind others' lives, has passed beyond all doubts, and is freed from the darts (of grief), conducts himself well in the world.

10

If a priest does not injure any person in the world, knowing what is fit for himself (and) the doctrine accurately, he conducts himself well.

11

If there be not any (evil) thoughts to one, if the roots of demerit are pulled out, if he be divested of desire, and cares not for (the gratification of) any passion, he conducts himself well.

12

That priest conducts himself well whose passions are subdued, whose pride is extinct, who has gone past the entire (length of the) road of lust, who is under self-control, tranquil, (and) of á firm mind.

13

That priest conducts himself well who is pious, who has completed his course, who sees the real truth, who is not partial when there are persons of different faith (to be dealt with), who is firm-minded,

and has overcome covetousness and hatred, which injures (men).

14

That priest conducts himself well who has conquered (sin) by means of holiness, whose veil (of obscurity) is removed, who is well disciplined in doctrine, has attained Nibbána, and is freed from desire and skilled in the knowledge of Nibbána.

15

That priest conducts himself well whose ideas of things as past or future have ceased, who is endowed with sacred knowledge, and who having overcome (the three times) is not subject to any future state.

16

That priest conducts himself well in the world who, having destroyed all (upádhis) seizures, has discerned the four sublime truths, attained the state of one who is sanctified, and witnessed Nibbána, (to wit,) the subjugation of the passions.

17

O Bhagavá! certainly it is even so, if any priest live in this manner, if he be well restrained, and if he detaches himself from the bonds of (existence).

THE END OF SAMMÁPARIBBÁJANÍYA SUTTA.

XIV.

DHAMMIKA[1] SUTTA.

THUS it was heard by me. On a certain occasion Bhagavá lived near Sávatthi, in Jetavana, in the house of Anáthapi*ndi*ka. Then Dhammika, a devotee, with 500 (other) devotees, came to where Bhagavá was; having approached and saluted Bhagavá, he sat on one side. Sitting on one side, the devotee Dhammika addressed Bhagáva in verse :—

1

O Gotama, possessed of high knowledge! In what manner does he act who is a good disciple?—does he come from laymanship to priesthood, or is he a lay-devotee?

2

Thou knowest the condition of the world and the gods and the Paráyana (Nibbána). Thou art unequalled, thou knowest the subtle meaning of things: they say that thou art indeed the excellent Buddha.

3

Knowing all wisdom, and being merciful towards sentient beings, thou revealest the Law; thou art the destroyer of the veil (of ignorance); thou art (pos-

sessed) of eyes on every side, thou shinest thyself, in the whole universe thou art free from stain.

4

The king of elephants, Erávaṇa by name, hearing that thou wert the Conqueror, came near thee; having conversed with thee and listened to thy speech, he went away pleased.

5

The king Vessavaṇa Kuvera came to inquire of thee for thy doctrine, O firm one! Inquired of by him, thou didst speak. He also having heard it, went away pleased.

6

Any of those Titthiyas,[2] Ájívakas,[3] or the Niganthas,[4] who are given to controversy, have not overcome thee by wisdom, as a man standing (could not overcome) a man walking, whose nature it is to move quickly.

7

Any Brahmans given to controversy, old or young Brahmans, all are bound by thy meaning; others also who are considered as skilled in controversy are bound by thy meaning.

8

This doctrine is subtle, comforting. Even what, O Bhagavá, is well preached by thee, we are all again and again hearing. O noble Buddha! being asked (by me), do thou speak.

9

Let all these priests, and likewise the devotees who are sitting down to hear, listen to the Law understood by the stainless Buddha, as the gods (listen to) the good word of Indra.

10

Hear me, O priests! I shall cause you to hear the sin-destroying Doctrine; all ye bear it in heart. The wise man who looks to his advantage should practise the Iriyápatha[5] (four postures), which are suited to the priesthood.

11

The priest should not go to the village for food in unseasonable times; let him go in the (right) time: temptations cling to the priest who goes in unseasonable times, therefore the wise do not go out in unseasonable times.

12

Form, sound, taste, smell, touch, these intoxicate beings: cut off the desire in these things; a priest should take his breakfast in (fit) time.

13

A priest having obtained in right time his meals, returning alone, should sit in private; reflecting within himself, he should not spread out his mind, but his mind should be well controlled.

14

Should he speak with a follower of Buddha or

(other) priest, he should speak of the excellent Law, and not backbite or speak ill of another.

15

Some fortify themselves for controversy. We praise not those small-minded persons, temptations from here and there are made to cling to them, and they certainly send their minds very far away when engaged in it.

16

A follower of Buddha hearing the Law preached by Buddha, should seek for food, lodging, bed, seats, water for cleaning robes, or water for removing the dirt that sticks (to the body).

17

Therefore, like a water-drop on the lotus, a priest should not be attached to these things, viz., food, bed, seats, water and clean robes, or water that removes the dirt which sticks (to the body).

18

Now I tell you of the life which a householder should lead, of the manner in which a disciple should conduct himself well. If there be any priestly duty (to perform), such duty cannot be fulfilled by one who has a family.

19

Are there any immovable or movable beings in the

world, who have refrained from oppressing all beings? None (of them) should destroy life himself, or cause another to destroy life, or sanction the acts of those (who destroy life).

20

A disciple then, knowing (these doctrines), should refrain from stealing anything at any place, should not cause another to steal anything, should not consent to the acts of those who steal anything, should avoid every (kind of) theft.

21

A wise man should avoid married life as (if it were) a burning pit of live coals. One who is not able to live in a state of celibacy should not (yet) go with another man's wife.

22

When one is come to a royal assemblage or gathering, he should not tell lies to any one, or cause any to tell lies, or consent to the acts of those who tell lies, and should avoid every (kind of) untruth.

23

The householder who delights in the Law should not indulge in intoxicating drinks, should not cause (others) to drink, should not sanction the acts of those who drink, knowing that it results in insanity.

24

The ignorant commit sins in consequence of drunkenness, and make others (also) drink; you should avoid this (vice), the cause of demerit, of insanity, (and) of ignorance, though it be pleasing to the ignorant.

25

One should not destroy life; should not take that which is not given; should not tell lies; should not become a drinker of intoxicating liquors; should refrain from sexual intercourse—an ignoble thing; should not eat unseasonable food at night; should not wear garlands (or) use perfumes; should sleep on a bed spread on the ground. Such, they say, is the eightfold sacred formula declared by Buddha, who came (amongst us) to (put) an end to sorrows.

26

Moreover, being of a pious mind, one should observe Uposatha[6] on the fourteenth, fifteenth, and eighth days of the lunar fortnight; and Páṭihárika-pakkha,[7] consisting of eight parts, should (also) be duly observed.

27

In the next place, a wise man who has observed Uposatha,[6] should, in the morning, being of a pious mind, and taking constant delight (in the work), provide according to his ability the associated priesthood with food and drink.

28

He should maintain his mother and father in a proper manner, and should practise a just trade; the householder observing this with diligence reaches the gods called Sayampabha.[8]

THE END OF DHAMMIKA SUTTA.

PART III.

I.

SELA SUTTA.

It was heard by me thus. On a certain occasion Bhagavá, making a long journey in Anguttarápa with a great multitude of priests, (even) with 1250 priests, went to the place where the market-town, Ápana, of Anguttarápa was (situate). An ascetic, wearing matted hair, called Keniya, heard this, that the venerable ascetic, Gotama, a descendant of the Sakya race, having become a priest, deserting the Sakya family, making a long journey in Anguttarápa with a great multitude of priests, (even) with 1250 priests, had arrived at Ápana. There prevailed glad tidings in praise of the venerable Gotama in this wise, (viz.,) that Bhagavá was a saint, one who of himself knew the four truths,[1] endowed with Vijjá and Charaṇa,[2] arrived at a blissful state, acquainted with the world, the supreme charioteer of men, who are to be controlled, the teacher of gods and men, the omniscient (Buddha), and one who has destroyed his passions. He himself having known it, maketh known clearly this world of gods, Máras,[3] and Brahmas, and its beings, (consisting of) Samaṇas, Bráhmaṇas, gods and men. He preaches the Law (which is) good in the beginning, middle, and end, is full of meaning, sweet in its words, thoroughly complete, and very sacred. He preaches a holy life. Good indeed is the sight of a saint of that description.

Then the ascetic Keniya went to where Bhagavá was. Having gone near him, he was pleased with Bhagavá. Having finished a pleasant and memorable conversation, he

sat on one side. Bhagavá pointed out by a religious discourse to the ascetic Keniya, seated on one side, (the efficacy) of almsgiving, (and) made him accept it (as a truth). He made his mind keen, (and) made him very happy. Then the ascetic Keniya, enlightened by the religious discourse (delivered by Bhagavá), accepting it (as true), his mind made keen, (himself) made happy, said this to Bhagavá: "Let the venerable Gotama, with the assembly of priests, accept my food to-morrow." It being so spoken, Bhagavá addressed thus the ascetic Keniya: "The assembly of priests is large, 1250 priests, and you are much attached to the Brahmans." A second time the ascetic Keniya addressed Bhagavá thus: "Although the assembly of priests is large and I am much attached to Brahmans, let the venerable Gotama, with the assembly of priests, accept my food to-morrow." A second time Bhagavá addressed the ascetic Keniya (as before). A third time the ascetic Keniya addressed Bhagavá: "Although the assembly of priests is large" (as before). (Then) Bhagavá accepted it (the invitation) by his silence. Thereupon the ascetic Keniya having observed the acceptance (of the invitation) by Bhagavá, rose from his seat and went to where his hermitage was. Having gone thither, he addressed his friends, servants, and blood-relations: "Let my good friends, servants, and blood-relations hearken to my words. The sage Gotama, with the assembly of the priests, has been invited by me for meals to-morrow. Wherefore render ye bodily services to me." The friends, servants, and blood-relations of Keniya the ascetic, saying, "Yes, sir," (and) promising the ascetic Keniya (to do so), some of them dug ovens, some clove firewood, some cleaned (the vessels), some washed the vessels, some placed large jars of water, some erected seats: Keniya the ascetic himself got a circular pavilion ready.

There lived then at Ápana a Brahman (called) Sela. He

had arrived at perfection in the (knowledge of the) three Vedas, Vocabulary, Prosody and Rhetoric, Philology, and the art of training elephants; (also) in the Purânas[4] as the fifth Veda with Atharva Veda as the fourth (Veda). He was a poet, one not deficient in popular controversy and (the science of) physiognomy. He taught three hundred young men in the Vedas. At that time, Keniya the ascetic was on friendly terms with Sela the Brahman. Then the Brahman Sela, surrounded by 300 young men, walking on foot to and fro, arrived at the place where the hermitage of Keniya the ascetic was. Sela the Brahman saw (that) some of those living in the hermitage of Keniya dug fireplaces, some clove firewood, &c. [as before.] Having met the ascetic Keniya, he spoke thus: "Will there be (here) either a marriage of taking-in or giving-out[5] to the venerable Keniya, or is a great sacrifice about to take place, or is the King of Magadha, Bimbisâra,[6] who has a large army, invited with his army (to come) to-morrow?" "There is to be neither marriage by taking-in nor by giving-out, nor is the King of Magadha, Bimbisâra, who has a large army, invited with his forces to come here to-morrow. But yet there is a great sacrifice of mine approaching. The ascetic Gotama, Sakya-putta, [as before,] and who has come to Âpana [as before], is with the association of priests invited here to-morrow."

"Do you say that he is a Buddha?"

He answered: "I say that he is a Buddha."

[Question and answer repeated.]

Then this (thought) occurred to Sela the Brahman: "Should there be a report in the world that one is a Buddha? Such a report is (indeed) rare. In our Vedas the thirty-two signs of great men[7] are indicated. There are but two conditions (suited) to a great man possessing them, (and) none other. If he leads a household life he must be a king, an emperor, a religious and just king, whose conquests extend

to the four oceans, who has dominions (well) protected, and (who is) possessed of the seven gems.[8] These are his seven gems. To state what they are: the chakka gem, the elephant gem, the horse gem, the mani gem, the itthi gem, the gahapati gem, (and) the parináyaka gem, being the seventh. His sons are more than a thousand (in number, all) warriors of heroic appearance and the vanquishers of others' armies. Subjugating the earth as far as the ocean, he lives punishing nobody, employing no weapons, and in justice. But if he abandons the house for a houseless condition, [*i.e.*, priesthood,] he becomes a saint, one who knows by himself the four truths, (and) whose covering (of sinful passions) is removed."

"Where lives, O Keniya! that venerable Gotama who is a saint, and who of himself knows the four truths?"

It being thus said, the ascetic Keniya having stretched out his right hand, spoke thus to the Brahman Sela:—

"Where, O Sela! the green forest line is, (even there Buddha is.)"

Then the Brahman Sela with the 300 young men went (to the place) where Bhagavá was. Then the Brahman Sela addressed those young men: "Sirs, come ye with but little noise, walking step by step, for Bhagavás are difficult of access, walking alone like lions. When I should address the ascetic Gotama, do not, sirs, let fall any intruding speech. Wait, sirs, for the end of my speech." Then Sela the Brahman went (to the place) where Bhagavá was. Having gone (thither), he was pleased with Bhagavá. Having finished a pleasing and memorable discourse, he sat on one side. Sela the Brahman, sitting on one side, looked for the thirty-two signs of great men. Sela the Brahman found on the body of Bhagavá the greater part of the thirty-two signs of great men, two excepted. Amongst the thirty-two signs of great men he had doubts as to (the attribute of) the virile

member being enclosed in a membrane, and as to the attribute of a long tongue. About these he wavered. He was not released (from his doubts). He was not pleased. Then this thought occurred to Bhagavá :—

"This Brahman Sela finds (in me) the greatest part of the thirty-two signs of great men, two excepted. About the two signs of great men, viz., the virile member enclosed in a membrane and the attribute of having a long tongue, he doubts, wavers, is not released (from doubts), and is not pleased." Bhagavá then created by supernatural powers an object of that shape. Then Bhagavá having put forth his tongue, touched slightly the orifices of the ear and rubbed them with it, and touched slightly the nostrils and rubbed (them also with it). He covered the forehead with his tongue on all sides. Then this thought occurred to Sela: "The ascetic Gotama is endowed with the thirty-two perfect signs of great men. They are not defective. I know not (yet) whether he is a Buddha or not. I have heard eminent and old Brahmans, masters and their masters, say that should there be sanctified and perfectly developed Buddhas, they reveal themselves on being praised. It is well that I should also praise him in suitable stanzas, in the presence of the ascetic Gotama." Then the Brahman Sela praised Bhagavá in his presence in suitable stanzas :—

1

"O Bhagavá! thou art of perfect body, of great lustre, well born, of lovely aspect, of golden colour; thou art possessed of very white teeth, and courageous.

2

"If there be any signs of a man who is well born, all those signs of great men (are found) in thy body.

3

"With an eye that sees well, (and with) handsome countenance, thou art large-sized, straight, majestic; thou shinest like a sun in the midst of the assembly of priests.

4

"O priest! thou art possessed of an agreeable appearance, a skin resembling gold; to thee, possessed of such splendid complexion, of what advantage is it to be an ascetic?

5

"Thou art fit to become a king, emperor, lord of chariots, whose conquests extend to the limit of the four seas, the lord of the Jambu-grove[9] (India).

6

"Let wealthy Khattiyas (and) kings become thy followers; thou art the chief of men, worthy to be honoured by kings. O Gotama! exercise royal power."

7

"I am a king, O Sela!" (Buddha said.) "I am supreme king of the Law; I exercise rule by means of doctrine,—a rule which is irresistible."

8

"Thou avowest that thou art a perfect Buddha, the supreme king of the Law: O Gotama! thou sayest, 'I exercise rule by means of doctrine,—a rule which is irresistible.'

9

"Of thee, sir, who is the commander of the army, who thy disciple? who is the follower of the Teacher? who is to exercise (hereafter) this rule by means of the doctrine employed by thee?"

10

"O Sela! Sáriputta is to exercise the supreme rule after me, by means of the doctrine. He is one who walks after Tathágata.

11

"What is fit to be known is known by me; what is fit to be practised has been practised (by me); what is fit to be destroyed has been destroyed by me. Therefore, O Brahman! I am Buddha.

12

"O Brahman! remove your doubts about me; be freed from doubts. Generally it is difficult to meet Buddhas, of whom, indeed, the appearance in the world is rare.

13

"O Brahman! I, that perfect Buddha, am a supreme physician,[10] most eminent, matchless, the vanquisher of the army of Mára, one who has brought under subjection all enemies.

14

"Freed from fear, I am happy. Sirs, hear this: The five-eyed[11] one says, 'He is a physician, a great hero, (and) roars like the lion in the forest.'"

15

"Who is there, though he might be an outcast, that having seen him who is holy, unequalled, the vanquisher of the army of Mára, would not be pleased with him?

16

"Whoever likes me, let (him) follow me; whoever dislikes me, let (him) go away. Here I shall become a priest near the Being of excellent wisdom," said Sela.

17

"If the religion of Buddha pleases thee, we also shall become priests near the Being of excellent wisdom," (said the followers of Sela.) These three hundred Brahmans, with clasped hands, ask, "Shall we exercise priestly office near thee, O Bhagavá?"

18

"The fourfold path (Brahmachariya [12]) is well taught (by me). Its fruits are well witnessed (in this life). It admits of no delay. The attaining of priesthood by one who is diligent and well trained is not fruitless," (said Buddha.)

Sela the Brahman and his retinue received priesthood from Bhagavá, and received (also) Upasampadá (ordination). Then the ascetic Keniya, at the close of that night, having provided well-flavoured food of every kind, made the time known to Bhagavá: "It is time, venerable Gotama; the

food is ready." Then Bhagavá, having put on his clothes, (and) taken the bowl and the robes, went in the time of forenoon to where Keniya's hermitage was. Having gone thither, he sat with the assembled priests on a seat erected (for the purpose).

Then the ascetic Keniya with his own hands satisfied the assembly of priests, with Buddha at their head, with well-flavoured food of all kinds, and served them food until they refused to eat any more. Then the ascetic Keniya went near Bhagavá, who had finished eating and had his hands out of the bowl, and took a certain low seat, and sat on one side. Bhagavá made Keniya the ascetic, sitting on one side, pleased with these stanzas:—

19

"In sacrifice, consider fire as the principal thing; in the Vedas, Sávitti is the principal thing; amongst men, the king is the principal; amongst rivers, the sea is the principal.

20

"Amongst stars, the moon is the principal; amongst objects producing heat, the sun; amongst those who make sacrifices wishing for merit, the priesthood is certainly the principal."

Then Bhagavá, having made Keniya the ascetic glad by these stanzas, rising from his seat, went away. Then the venerable Sela lived with his attendants, retiring to a solitary place, and passing his days diligently performing penance, in no long time brought his mind under control, and attained perfec-

tion, having known himself in this very life, and clearly perceived by himself the supreme end of a holy life, for the sake of which persons of (high) family become ascetics, thoroughly deserting their houses for a houseless condition. He knew perfectly that (to him) birth was extinct, that a holy life had been lived out, what was fit to be done had been done; there was no other state (of existence) than this. The venérable Sela and his retinue became saints. Then the venerable Śela with his retinue went to where Bhagavá was. Having gone thither (and) placed his robe on one shoulder, and made obeisance there where Bhagavá was, he addressed him in stanzas:

21

"If for any purpose we took refuge in thee, the eighth day previous to this, O Bhagavá! (who art endowed with) eyes on every side, in sèven nights we have been trained in thy religion.

22

"Thou (art) Buddha, thou (art) the Teacher, thou (art) the vanquisher of Mára, thou (art) the Sage; having cut off (all) thoughts, and crossed (the sea of repeated births), thou hast taken over these beings (to the other shore)!

23

"The seizures have been overcome by thee; the passions have been destroyed by thee; thou art a lion not enslaved by passions; thou hast destroyed fear and terror.

24

"These three hundred priests stand here, making obeisance (to thee). O hero! extend thy feet. Let the Nágas worship thy feet."

THE END OF SELA SUTTA.

II.

SALLA[1] SUTTA.

[When a devotee, lamenting the death of his son, refused to take any nourishment whatever for a whole week, Buddha, through compassion, went to him and delivered this discourse.]

1

In this world the life of men is one without a cause, unknown, miserable, a little thing—and (even) that mixed up with sorrow.

2

There is indeed no means by which those born could be prevented from dying. Even after arriving at old age there is (to us) death. One dies—such is the nature of a living being.

3

As from the fall of ripe fruits there is fear in the morning,[2] even so there is always fear from death to men who are born.

4

As at the end all vessels of earth made by a potter are broken, even so is the life of men (destroyed at the end).

5

The young and old, the ignorant and wise, whoever they be, all come under the influence of death—all stand as it were on death, or end in death.

6

The father of those who, overtaken by death, go from this to the other world, protects not his son, relations (protect not) relations.

7

Even when relations are looking on and heavily bewailing, note that each one of mankind is led away even like an ox that is ripe for slaughtering.

8

Even thus the world is afflicted with death and decay; therefore wise men, knowing the course of (things in) the world, do not give way to grief.

9

In vain do you grieve, not knowing well the two ends of him whose manner either of coming or going you know not.

10

If one by foolishly bewailing and injuring himself derives any advantage, (then) a wise man will also do the same.

11

Peace indeed comes not to the mind from weeping and grieving; by so doing trouble generally arises, and the body likewise suffers.

12

One who injures himself by himself gets lean and discoloured; the dead are not protected by him; bewailing is profitless.

13

A living being not giving up sorrow generally comes to trouble; one who constantly grieves over a dead man is brought under the influence of sorrow.

14

Look at other living beings also, who, trembling with fear here, go (to the other world), having come under the power of death, which befell them according to their deeds.

15

In whatever manner (people) think, from (that manner) the (result) is otherwise;[3] of this kind is the difference (between thought and result). Observe the nature of the world.

16

Even if a man lives a hundred years or more, he is separated from his relatives, and yields up his life in this world.

17

Therefore hearing (the words) of the saints, overcome the lamentation (arising from) seeing one's dead body, (knowing) "he will not be found by me (again)."

18

As one would quench (the fire) in a burning house with water, so also a man who is wise, prudent, learned, and experienced (should restrain his bewailing); he should destroy quickly the grief which has arisen in him, even as the wind scatters far the cotton.

19

He who seeks his own happiness should draw out from him the darts of his bewailing, and many expressions of grief and sorrow.

20

He who, not clinging to any object, has drawn his darts out, would arrive at a tranquil state of mind, overcome every kind of grief, and become sorrowless—undisturbed in mind.

THE END OF SALLA SUTTA.

III.

VÁSEṬṬHA SUTTA.

THUS it was heard by me. Once Bhagavá dwelt at Ichchhánankala in the Ichchhánankala Park. At that time many famous and very opulent Brahmans lived at Ichchhánankala. Who were these? The Brahmans Chaṅki, Tárukkha, Pokkharasáti, Jánussoni, Todeyya, and other very famous Mahásála Brahmans. Then the youth Vásetṭha meeting the youth Bháradvája walking, deliberating, and meditating (within himself), a conversation arose between them thus: "Sir, what constitutes a Brahman?" (asked Vásetṭha.) Bháradvája answered thus: "If, sir, one is pure by birth from the father's and mother's side; if he is the issue of a chaste womb, and owing to his birth he is neither to be discarded nor reproached up to the seventh generation of his parents, he, sir, is a Brahman."

Vásetṭha replied thus: "Sir, he alone is a Brahman who is virtuous and accomplished in the observance of his duties." The youth Bháradvája was unable to convince the youth Vásetṭha. Nor was the youth Vásetṭha able to convince the youth Bháradvája. Whereupon the youth Vásetṭha addressed the youth Bháradvája:—

"Sir, Bháradvája, the Samaṇa Gotama, who is a Sakya, and has embraced asceticism, (renouncing) the Sakya family, lives at Ichchhánankala in the Ichchhánankala Park. The glad tidings of Bhagavá Gotama are resounding far and wide to the effect that the Bhagavá is a saint, is omniscient,

is accomplished in Vijjá and Charaṇa,[1] is one who has attained bliss, knows the universe, is the peerless guide of virtuous men, the Teacher of gods and men, is Buddha and one worthy of adoration. Let us go, Bháradvája. We shall go to the place where Gotama is; and having approached him, we shall ask the priest Gotama of this matter. In whatever manner the priest Gotama explains it, even so shall we also understand it." "Be it so, sir," replied the youth Bháradvája to the youth Vásetṭha.

Then Vásetṭha and Bháradvája went to the place where Bhagavá was, and having approached him, were well pleased with him; and having finished a pleasing and complimentary conversation, they sat down on one side. Vásetṭha, who sat down on one side, addressed Buddha in verse:—

1

Sir, we are the accepted and acknowledged (professors of) the three Vedas. I am (a pupil) of Pokkharasáti, and this youth (a pupil) of Tárukkha.

2

We are accomplished in all the knowledge propounded by those acquainted with the three Vedas; we are grammarians, and equal to our teachers in eloquence and prosody.

3

O Gotama! we have a controversy regarding (the distinctions of) birth. We two are unable to convince each other, and have come to ascertain (this) of Bhagavá, who is all-wise, and celebrated for his knowledge of the original law. Thus know, O wise one!

(the point of difference between us :) Bháradvája says that a Brahman is (such) by reason of his birth;

4

But I affirm that (he is such) by reason of his conduct.

5

As those adoring the full Moon, worship him approaching him with hands clasped, so (do men worship) Gotama in the world.

6

We inquire of Gotama, the eye of the world, (what constitutes) a Brahman,—whether he is such by reason of his birth or his conduct? Do explain to us, who are ignorant, so that we may know.

7

Bhagavá replied: I shall explain to you, in due order, the exact distinction of living beings. Their origin is various.

8

Know ye that even in palms and trees the marks of distinction are from their origin; from their origin the characteristics are different.

9

Then, in worms, grasshoppers, even to the tiniest ants, from their origin the characteristics are different.

10

Know ye that in four-footed animals, small and great, from their origin the characteristics are different.

11

Know ye that in long-backed animals which glide on their bellies, and creep on their breasts, from their origin their characteristics are different.

12

Know ye that, again, in fish in the water, dependent for their subsistence on water, from their origin the characteristics are different.

13

Know ye that in birds, also, which move in the sky, from their origin the characteristics are different.

14

Like as in these tribes the various distinctions are from birth, amongst mankind there are no such various distinctions from birth.

15

There is no difference as regards their hair, head, ears, eyes, mouth, nose, lips, or brows.

16

Nor as regards their neck, shoulders, belly, back, hip, breast, groin, or concupiscence.

17

Nor as regards their hands, feet, palms, nails, calves, thighs, colour, and voice. Thus there is no difference (amongst them) from their very birth, as in the other orders.

18

In (other) beings endowed with bodies there are various forms—no such exist amongst men; amongst men the distinctions are said to be derived (only) from men.

19

Vásettha, know that, if any amongst men lives by husbandry, he is a husbandman,—not a Brahman.

20

Vásettha, know that, if any amongst men lives by different mechanical arts, he is an artisan,—not a Brahman.

21

Vásettha, know that, if any amongst men lives by trade, he is a merchant,—not a Brahman.

22

Vásettha, know that, if any amongst men lives by serving, he is a servant,—not a Brahman.

23

Vásettha, know that, if any amongst men lives by theft, he is a thief,—not a Brahman.

24

Vásettha, know that, if any amongst men lives by archery, he is a soldier,—not a Brahman.

25

Vásettha, know that, if any amongst men lives by performing household ceremonials, he is a sacrificer,—not a Brahman.

26

Vásettha, know that, if any amongst men enjoys villages and countries, he is a king,—such a one is not a Brahman.

27

I do not call one a Brahman on account of his birth, or his origin from (a special) mother. Though he may be in some degree attached to sin, he may yet be "entitled to be addressed Sir;" but I call him alone a Brahman who is devoid (of lusts) and attachment.

28

I call him alone a Brahman, who, having severed all fetters, does not tremble, and has avoided allurements and remains unshackled.

29

I call him alone a Brahman, who has destroyed enmity, attachment, scepticism, with its concomitants, and has demolished ignorance and attained Buddhahood.

30

I call him alone a Brahman, who, without anger, endures reproach, torture, and bonds; and has for his army his own power of endurance.

31

I call him alone a Brahman, who is not wrathful, (but) dutiful, virtuous, unenslaved (by lust), subdued, having attained his last body (birth).

32

I call him alone a Brahman, who, like water on the lotus-leaf, or a mustard-seed on the point of a needle, does not cling to sensuality.

33

I call him alone a Brahman, who knows, even in this world, how to extinguish afflictions, and has thrown off his burdens and lives unshackled.

34

I call him alone a Brahman, whose knowledge is profound, who is wise, knows the right and the wrong paths, and has attained the highest good.

35

I call him alone a Brahman, who mixes not with householders or with the houseless, nor with both, who is freed from attachment and is contented with little.

36

I call him alone a Brahman, who, having laid down the club (of violence) in respect of movable and immovable beings, does not kill or cause them to be slaughtered.

37

I call him alone a Brahman, who amongst the wrathful is not angry, who amongst the contentious is peaceful, who amongst those given to attachment is void of attachment.

38

I call him alone a Brahman, from whom lust, anger, pride, and envy have dropped off like a mustard-seed from the point of a needle.

39

I call him alone a Brahman, who utters true and instructive speech, freed from harshness and offence to any.

40

I call him alone a Brahman, who in the world takes nothing that is not given him, be it long or short, small or large, good or bad.

41

I call him alone a Brahman, to whom there is no desire for this world or the next, who is desireless and unshackled.

42

I call him alone a Brahman, who has no desire, who by his knowledge is freed from doubt, who has attained Nibbána.

43

I call him alone a Brahman, who in this world has thrown off his attachment to merit and demerit both, is freed from grief and sin, and is pure.

44

I call him alone a Brahman, who is stainless like the moon, pure, serene, and clear, and in whom the desire for existence is extinct.

45

I call him alone a Brahman, who has gone past this difficult road, the impassable and deceptive circle of existence; who has passed through it to the other shore; who is meditative, free from desire and doubt, and released from attachments.

46

I call him alone a Brahman, who, abandoning sensual pleasures in this world, becomes a houseless ascetic, and in whom the desire for sensual existence is extinct.

47

I call him alone a Brahman, who, abandoning covetousness in this world, becomes a houseless

ascetic, and in whom the desire for existence is extinct.

48

I call him alone a Brahman, who, having cast off his human bondage, and gone past (even) the bondage of the gods, is freed from all bondage.

49

I call him alone a Brahman, who, having cast off liking and disliking, is passionless, freed from the germs (of existence), and is a hero who has overcome all the elements (of existence).

50

I call him alone a Brahman, who knows fully the destruction and regeneration of beings, is free from desire, happy and wise.

51

I call him alone a Brahman, whose progress neither gods, demi-gods, nor men know, whose passions are extinct, and who is a saint.

52

I call him alone a Brahman, who has nothing, whether in the past, future, or the present, who has nothing (whatever), and is desireless.

53

I call him alone a Brahman, who is fearless, eminent, heroic, a great sage, a conqueror, freed from

attachments, one who has bathed (in the waters of wisdom), and is a Buddha.

54

I call him alone a Brahman, who knows his former abode, who sees both heaven and hell, and has reached the extinction of births.

55

What is called 'Name,' or 'Tribe,' in the world, arises from usage only. It is adopted here and there by common consent.

56

It comes from long and uninterrupted usage, and from the false belief of the ignorant. (Hence) the ignorant assert—"that a Brahman is such from birth."

57

One is not a Brahman nor a non-Brahman by birth: by his conduct (alone) is he a Brahman, and by his conduct (alone) he is a non-Brahman.

58

By his conduct he is a husbandman; by his conduct he is an artisan; by his conduct he is a merchant; by his conduct he is a servant.

59

By his conduct he is a thief; by his conduct a warrior; by his conduct a sacrificer; by his conduct a king.

60

Thus, the wise, who see the cause of things, and understand the results of action, know this (kamma) matter as it really is.

61

The world exists by cause; all things exist by cause; and beings are bound by cause (even) as the rolling cart by the pin of an axletree.

62

One is a Brahman from penance, chastity, observance of the (moral) precepts, and the subjugation of the passions. Such is the best kind of Brahmanism.

63

Know, Vásettha, that to those who are wise, he who is accomplished in the threefold knowledge, is patient, and has extinguished future birth, is even a Brahma and Indra.

When he thus spake, the youths Vásettha and Bháradvája addressed Bhagavá thus: "Lord Gotama, excellent! Lord Gotama, excellent! Lord Gotama! as one upraises what was subverted; as what was concealed is made manifest; as one points out the road to a way-lost (traveller); as one in darkness holds an oil-lamp, so that those who have eyes may distinguish visible objects;—so likewise the Law has been, in various ways, expounded by the blessed Gotama. We thus approach the blessed Gotama as (our) refuge, also the

Law, and the Association. O blessed Gotama! accept us from this day forward to the end of life, as Upásakas (lay-devotees) who have thus attained their refuge."

THE END OF VÁSEṬṬHA SUTTA.

IV.

KÁMA[1] SUTTA.

1

If the (desire) of him who wishes for sensuous pleasure is gratified, the man obtaining what he likes, becomes certainly glad-minded.

2

If the pleasures of that being who wishes for anything, (and) in whom desire has arisen, fail, he is oppressed like one who is pierced with darts.

3

If any one avoids the pleasures of the senses as (one would) crush the head of a snake with the foot, that wise man overcomes the dart (of sorrow) in the world.

4

If any man desires different objects of sense, such as fields, gardens, gold, oxen, houses, servants, relations;

5

Passions overpower him, dangers tread on him; hence misery follows him, even as water (pours into) a broken ship.

6

Therefore (a man) becoming possessed of presence of mind at all times, should abandon the longing for objects of sense. Having forsaken them, he should cross the stream, even as one baling out a ship is in the habit of reaching the furthest shore.

THE END OF KÁMA SUTTA.

NOTES.

NOTES.

PART I.

URAGA SUTTA.

1. *As a snake casts off its skin.*—This is an event almost daily witnessed by those who live in the tropics.

2. *Orapára.*—This term is made up of two words, signifying "this side and that side," and relates to man's liability to metempsychosis.

3. *Merit and demerit.*—This is the rendering adopted for *bhavábhava*. According to Indian notions, the cause for repeated births lies in merit and demerit (Kamma), both of which must be destroyed before extinction of births is attained. If a man does a good action, to enjoy its reward he must be born again; if, again, he does an evil act, equally must he have another birth to be punished for it. Avoid all worldly actions, and *Nibbána* becomes easy of acquisition.

4. *Papancha.*—The equivalent of the Sanskrit *Prapancha*, meaning the phenomenal world, and its snares and delusions.

5. *Anusayas.*—Inclinations or desires. There are seven kinds of *Anusayas* to be avoided, such as sensual desires, pride, ignorance, &c.

6. *Nivaranas.*—These are the five obstacles to a religious

life, viz.—(1.) lust; (2.) malice; (3.) doubts; (4.) apathy; and (5.) pride and irresolution.

Dhaniya Sutta.

1. *Dhaniya.*—This term means a wealthy man, though it is here used as a proper name.

2. *Jetavana.*—The name of a park and monastery in Sávatthi in Ayodhia (Oude), presented to Buddha by a wealthy nobleman called Anáthapi*ndi*ka. The former resided there long. He delivered also many of his discourses at that place. The park is called Jetavana, as it once belonged to a prince named *Jeta.*

3. *Nibbána.*—The well-known Buddhistic term, alleged to mean extinction (*vide* Introduction), which was the heaven of the Buddhists. It is called by many names.

4. *Mahí.*—A branch of the Ganges.

5. *Bhagavá.*—He who is blessed, or holy, or worshipful. This word constantly occurs in Buddhistic writings, and is used in the sense of the Christian expressions "Our Lord," "Our Saviour," &c., to designate Gotama Buddha.

6. *My raft is bound together, and well made—i.e.*, In my own disciplined mind I am provided with an excellent vessel, in which I can cross the sea of repeated births.

7. *Galucchi creeper* corresponds to the Tamil *Sindil* creeper, which is used also for medicinal purposes now.

8. *Five-eyed One.*—Buddha, who was said to have had—(1.) eyes of flesh; (2.) divine eyes; (3.) eyes of wisdom; (4.) the special eye of a Buddha; and (5.) the omniscient eye.

9. *Sugata.*—Also Buddha. It means literally "the well gone," like *Tathágata*, "the thus gone"—*i.e.*, gone like other Buddhas who had preceded Gotama Buddha. To avoid tautology, Buddha and *Nibbána* are called by many names.

10. *Mára.*—The Tempter, the evil principle, the hindrance to heaven. He is an evil spirit of the sixth heaven of the Buddhists, and is not the Sanskrit Káma, or god of love, whom Southey, in his "Curse of Kehama," has made familiar to European readers. Buddha had to struggle against Mára and overcome him before he attained Buddhahood. In some sense Mára may be considered as the Mephistopheles of Buddhism.

KHAGGAVISÁNA SUTTA.

1. *Khaggavisána* means a rhinoceros. The readers of this Sutta will note that some of Zimmermann's ideas on the advantages of solitude have been here anticipated. John Stuart Mill too says, "Solitude, in the sense of being often alone, is essential to any depth of meditation or character."

2. *Supreme Buddhas, and Pachcheka, or secondary Buddhas.*—The latter, though they had the power, wisdom, and learning of the former, yet possessed not the kindness of heart which actuates the supreme Buddhas to become the teachers and saviours of mankind. They occupy a place between the Rahats (saints) and supreme Buddhas; and though they can save themselves, they cannot save others. Nor will all Buddhists recognise their teachings, unless they are sanctioned by Gotama.

3. *Children.*—The word is used here to mean sons, relations, &c.

4. *Like a rhinoceros.*—The commentator suggests that this may mean also "like the horn of a rhinoceros."

5. *Appamaññás.*—Literally, "the limitless." Hence it means the unlimited exercise of the four great virtues of friendliness, compassion, goodwill, and equanimity.

6. *Ascetics.*—The reader must bear in mind that the two classes of Indian society to whom Buddha and his disciples had to address themselves were—(1.) the

householders or laymen, who led a family life, and (2.) the houseless or ascetics, who had abandoned all family ties. This distinction was a great feature of old Aryan life. At a certain age, varying from thirty to forty, Brahmanism taught that it was a man's duty to sever his connection with a worldly life, and to devote the rest of his days to an exclusively religious and ascetic one.

7. *Kovilára-tree.*—Mountain ebony. *Bahunia variegata.*

8. *Two glittering armlets.*—Indian ladies wear on their arms and ankles loose rings of gold or silver, which clash against each other as they move from place to place in their houses. The idea intended to be conveyed is, that if thus two or three inanimate things when brought together will not refrain from striking against each other, much less can two or three men be expected to be peaceful when placed in the society of each other.

9. *Samádhi.*—This is a state of abstraction of the mind, where all one's thoughts being stilled, the Ego rests in contemplation of itself, as part of the great unknown, and thereby loses ultimately its egoism itself. This was the central idea of the Indian *Samádhi;* but the Buddhistic *Samádhi* differed from it in some material respects. Yet both kinds of *Samádhi* agreed in this essential—viz., the arresting of all thought, and the suppression of the breath as a means of effecting this object. There are several stages to be attained in a *Samádhi*, which in truth was considered as a foretaste in this world of the heaven or *Nibbána* to be attained in the other. *Jhána* also meant religious meditation of this nature.

10. *Kinsman of the Sun.*—The old royal family of the Hindus consisted of two branches, called the Solar and Lunar races, the former supposed to have descended from the sun, and the latter from the moon. Buddha, coming from the Sakya family, which belonged to the Solar race, is called "the kinsman of the Sun."

11. *Párichchhatta-tree* is the renowned Párijáta-tree of the Hindus, who considered it to be the king of plants.

12. *Nivaranas.*—*Vide* Note No. 6, Uraga Sutta.

13. *The middle state.*—The verse in which these words appear has reference to the last state of abstract meditation (*Samádhi* or *Jhána*), in which all thoughts, good and bad, cease, and the mind arrives at the mean or middle state, where it enjoys a foretaste of the sweets of *Nibbána.*

14. *Patisallána.*—This is a technical name for a kind of *Jhána,* or abstract meditation.

Kasíbháradvája Sutta.

1. *Kasíbháradvája.*—This would signify, Bháradvája the ploughman or agriculturist.

2. *Priestly requisites.*—These are—(1.) yellow robes; (2.) food; (3.) beds; and (4.) medicines.

3. *This is the field for one who looks forward to the acquisition of merit—i.e.,* to him who has not seen the necessity of extinguishing merit and demerit (*vide* Note No. 3, Uraga Sutta), and not to one like Buddha, who is above them.

4. *Tathágata.*—*Vide* Note No. 9, Dhaniya Sutta.

5. *Excellent Gotama! excellent Gotama!*—These words, and the paragraph in which they appear, occur frequently as the conclusion of many of the Suttas. They are the words always used by those whom Buddha succeeded in converting to his faith.

6. *Upásaka.*—These are different orders of Buddhistic devotees. *Upásaka* is a male lay observer of the religious ordinances, and *Upasiká* is a female devotee.

7. *Upasampadá,* or the ceremony of ordaining Buddhist priests, takes place with great *éclat* at stated periods in Ceylon. They are seasons of great rejoicing amongst also the laity. Even a mother or a father would fall

at the feet of the son and worship him the moment he becomes a priest by receiving the holy ordination.

CHUNDA SUTTA.

1. *Malla country—i.e.*, the country of the Mallas, who befriended Buddha. It is possibly the modern Malwa.

2. *Chief of charioteers.*—Buddha is the best of guides or drivers of men and gods. He drives them towards the goal, *Nibbána.*

3. *The Paths of the Law.*—These may be either the four well-known paths leading to *Nibbána*, or the eight paths or rules, which consisted in—(1.) being orthodox; (2.) thinking rightly; (3.) speaking rightly; (4.) acting rightly; (5.) living free from sin; (6.) being energetic in the search for *Nibbána;* (7.) possessing a good memory; and (8.) being tranquilly established in *Samádhi* or meditation.

PARÁBHAVA SUTTA.

1. *Parábhava.*—This word means loss.

2. *Chakkaválas.*—A sphere of worlds. There are several such scattered in the universe, each having its own planetary system.

VASALA SUTTA.

1. *Vasala.*—"Slave" would be the rendering of *vasala.* Could it be the origin of the word "vassal"?

2. *Samana.*—Hindus called Jainas, Buddhists, and other such sects, by the more or less contemptuous term of *Samana*, which originally meant only "ascetic." Max Müller, in his translation of the Dhammapada, writes, in reference to this word, as follows: "Sramana meant originally, in the language of the Brahmans, a man who performed hard penance, from 'sram,' to work hard, &c. When it became the name of the Buddhist

ascetics, the language had changed, and *sramana* was pronounced samana. Now there is another Sanskrit root, 'sam,' to quiet, which in Páli becomes likewise 'sam,' and from this root 'sam,' to quiet, and not from 'sram,' to tire,' the popular etymology of the day, and the writer of our verse, derive the title of the Buddhist priests."

3. *Sopáka caste.*—A low order of Indian outcasts, who were said to have fed on cats and dogs.

METTA SUTTA.

1. *Metta.*—This is the Páli word for friendship, love, charity, &c.

2. *The gods who dwelt in trees.*—Such a belief prevails even now amongst the masses of India.

3. *Whatever living beings there be, all these without exception.*—This is one of the special characteristics of Indian religions. They treated living beings, men, beasts, birds, reptiles, all with equal consideration. The origin of this feeling of universal charity is perhaps traceable to the doctrine of transmigration. They taught, also, that all living objects had souls, and that this was not the exclusive privilege of men and gods.

SÁTÁGIRA, OR HEMAVATA SUTTA.

1. *Full moon.*—The new and full moon days were in India considered as auspicious occasions, and devoted to acts of piety and religious ceremonies.

2. *Vijjá.*—These are made up of the following eight attributes, viz.: (1.) abstract meditation; (2.) the power to assume any form at will; (3.) magical power; (4.) supernatural power of hearing; (5.) the capability to know what is in the mind of others; (6.) supernatural power of seeing; (7.) the extinction of desires (*Kilesa*); (8.) the knowledge of what took place in previous states of existence.

3. *Charana.* — These consist of fifteen attributes, viz.: (1.) moral life; (2.) subjugation of the passions; (3.) temperance in meals; (4.) vigilance; (5.) faith; (6.) shame; (7.) fear of sin; (8.) study; (9.) courage; (10.) memory; (11.) wisdom; (12, 13, 14, 15.) four kinds of *Jhánas* or abstract meditation.

4. *When there are six.*—All misery was due to existence, and existence was the result of acquiring merit or demerit (*vide* Note No. 3, Uraga Sutta), and merit and demerit were acquired from having desires, and these, again, arose from the six, viz., the five senses (*Panchindriya*) and the inner consciousness of the mind. Thus, the Indian sage taught, if any one wished really to get out of the vortex of life and its pains and its doubtful pleasures, the senses and sensual delights must be first overcome. Hence the *Yoga*, *Samádhi*, *Jhána*, &c.

5. *Sink in the deep.*—Existence and repeated births are compared to a fathomless sea.

6. *Here we.*—Literally, "they we." This and the analogous "he I" occur sometimes in this work. It is a peculiar idiom not unknown to the Sanskrit and Greek languages.

Álavaka Sutta.

1. This is a Sutta which is very popular amongst the Ceylon Buddhists.

Vijaya Sutta.

1. *Vijaya.*—"Victory" is the meaning of this word. Here it is the victory over the attractions of the human frame. This discourse is also called *Káya Vichchhandhika Sutta.*

2. *Sakya race.*—These were the descendants of Ikshváku, and formed a branch of the Solar dynasty, who reigned in the Sakya country.

Muni Sutta.

1. *Muni.*—This word means a "sage."

2. *The sage, who having counted the goods and measured the seed.*—He who, having duly reflected on the ills of existence, would destroy the attachment (oil) to it.

3. *Síla.*—These were the five vows to abstain from—(1.) killing; (2.) stealing; (3.) fornication; (4.) lying; and (5.) drinking.

4. *Vata.*—These are vows equal to the Sanskrit *Vrata.*

5. *Post used in bathing.*—This answers the purpose of the rough brush used by Europeans for removing the dirt off their skin. The post must be firmly planted, so as to withstand the shock of the body rubbed against it.

6. *Rice from the top, middle, or bottom of the vessel.*—The rice in the bottom of the vessel would be that which was best boiled, and that on the top the least boiled. A priest must accept all as equally good.

PART II.

Ratana Sutta.

1. *Ratana.*—A jewel or gem.

2. *Vesáli.*—Modern Allahabad.

3. *Rájagaha.*—Supposed to be the modern *Rájagriha* in Behar.

4. *Nágas.*—Literally, snakes. But the word means more than this—a species of human beings who had the hoods of snakes, with three, five, or seven heads. They had the power to assume any form they liked. The Nága princesses were reputed to be great beau-

ties, and many a marriage between the kings of the East and these princesses, who lived in the world below, or *Pátála*, is recounted in the Indian legends and Puranas. The *Nágas* each possessed a gem of pre-eminent lustrousness and value set on the hoods. Very great intimacy appears to have existed between men and the *Nágas*. Their kings are alleged to have come in state from the infernal regions to assist at the festivals of Indian kings. They have even sometimes taken part in their wars. In short, the *Nágas*, whoever they were, have played an important part in Indian mythology and history. (Consult *Vidhura Játaka.*)

5. *Eight births.*—Buddhists grouped all living beings into eight categories.

6. *The holy paths.*—These were the four leading to *Nibbána*, viz., *Sotápanno*, *Sakadágámí*, *Anágámí*, and *Arahá*.

7. *Kamma.*—*Vide* Note No. 3, Uraga Sutta.

8. *Indra.*—The chief of gods.

Ámagandha Sutta.

1. *Ámagandha.*—Literally, what is of a raw smell. This discourse will remind readers of the corresponding passage in the New Testament, where Christ taught (Mark vii. 18–23), "Whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats. And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."

2. *Those who eat Sámaka, &c.*—It is said that several classes

of Indian ascetics subsisted only on yams, roots, or withered leaves of trees.

3. *Kinsman of Brahma.*—Buddha.

4. *Who profess that there is nothing.*—These were called the Çúnyavádins. Some Indian sages did not stop even where Descartes paused; but their scepticism went further, as they denied the sequitur in "*cogito, ergo sum.*"

Hiri Sutta.

1. *Hiri.*—This word signifies shame, *i.e.*, the shame which deters a man from doing what is wrong.

Mahámangala Sutta.

1. *Mahámangala.*—Great happiness or blessing.

Suchiloma Sutta.

1. *Gaya.*—One of the seven sacred cities of Hindustan, known by the same name even now.

2. *As boys drive a crow here and there.*—This freak of Hindu boys may be even now witnessed in India. Having captured a crow, and attached a cord to one of his legs, they let him fly here and there, with the sole object of pulling him in repeatedly. Even thus childish thoughts harass one's mind.

Dhammachariya Sutta.

1. *Dhammachariya.*—Virtuous life.

Bráhmaṇadhammika Sutta.

1. *Bráhmanadhammika.*—These words mean the right duties of a Brahman. This discourse is one of great importance, as it throws much light on the ancient condition of the Brahmans.

2. *Mahásála.*—According to Childers, this word means a man of wealth. It is applied to "a great householder" in classical Sanskrit.

3. *Brahma-treasure.* — The same as Brahman-treasure, which consisted of the four *Appamañńás.* (*Vide* Note No. 5, Khaggavisána Sutta.)

4. *Food placed at the door of the house.*—In Hindu houses such is the case even now when food is given to the lower classes or heretic ascetics. Admission into the premises for obtaining food is the privilege of only the higher castes.

5. *Vijjú and Charana.*—*Vide* Notes Nos. 2 and 3 of Sátágira Sutta.

6. *Okkáka.*—The same as *Ikshváka.*

Nává Sutta.

1. *Sáriputta.*—A well-known disciple of Buddha, and his immediate successor as the head of the Buddhistic Church.

Kiṇsíla Sutta.

1. *Kinsíla.*—This word means "what Síla." As to Síla, consult Note No. 3 of Muni Sutta.

Uṭṭhána Sutta.

1. *Utthána.*—"Exertion" would be the rendering of this word.

Ráhula Sutta.

1. *Pátimókkha.*—There is a book called *Pátimókkha* which prescribes the things that should be done and those that should be avoided by Buddhists. On the new and full moon days of each month the priests chant these stanzas in the temples.

VANGÍSA, OR NIGRODHA KAPPA SUTTA.

1. *The Chief of the Five.*—Buddha. Possibly these words indicate the fact that Buddha had overcome the five senses.

2. *The seizure.*—*Upadhi* is the Páli word. The seizures were fourfold, according as they were caused by the five Khandhas, Káma, Kilesa, or Abhisankára.

SAMMÁPARIBBÁJANÍYA SUTTA.

1. *Omens and meteors.*—There are several treatises on these subjects in India.

DHAMMIKA SUTTA.

1. *Dhammika.*—This word is used to indicate "the religious Sutta," or that in which religion or doctrine is taught.

2. *Titthiyas.*—A class of Indian heretics.

3. *Ájívakas.*—A sect of naked ascetics.

4. *Niganthas.*—A sect of *Sivites*, and formidable opponents of the Buddhists. Frequent allusions to this sect in Buddhistic writings show to what extent their tenets had once prevailed in India.

5. *Iriyápatha.*—The four postures referred to by this term are peculiar modes of walking, sitting, standing, and lying down, to be observed by the priests.

6. *Uposatha.*—This was "the sabbath" of the Buddhists, and fell on the new and full moon days, and on the eighth day of each of the two lunar fortnights. It is supposed that the precepts of the *Pátimókkha* (*Vide* Note to Ráhula Sutta) are recited on these occasions, and any priest who has offended them is bound to confess it, and request his confessor to appoint a penance.

7. *Pátihárikapakkha.*—Opinions differ very much as to the

day and month on which the observance of this festival fell. It is not observed by the Buddhists nowadays.

8. *Sayampabha.*—Literally, one's own light. This term is applied to the gods of the six heavens, which, according to Buddhistic notions, are lighted up by the splendour emanating from the bodies of their god-denizens.

PART III.

SELA SUTTA.

1. *Four truths.*—These were—(1.) that transmigratory existence is inseparable from sorrow; (2.) that the cause of this sorrow is desire; (3.) that the extinction of desire is also the extinction of sorrow; (4.) that this could be achieved by walking in the eight paths of holiness. (*Vide* Note No. 3, Chunda Sutta.)

2. *Vijjá and Charana.*—*Vide* Notes Nos. 2 and 3 of Sátágira Sutta.

3. *Máras, Samanas.*—*Vide* Note No. 10, Dhaniya Sutta, and No. 2, Vasala Sutta.

4. *Puránas.*—Old scriptures of the Hindus. There are a great many of them, such as the Vishnu Purána (translated by H. H. Wilson), and Skanda Purána, which is perhaps the most important of the whole series. The Puránas treat of all kinds of subjects—mythology, philosophy, wars between gods and demi-gods, &c.

5. *Marriage of taking-in or giving-out—i.e.*, is a son bringing a wife home, or is a daughter going out to be married to the son of another family?

6. *Bimbisára.*—This was a famous king of Magadha and a supporter of Buddhism.

7. *Thirty-two signs of great men.*—These are—(1.) a head crowned with the protuberance of the skull; (2.) thin, black, and soft hair; (3.) a broad and regular fore-

head; (4.) a circlet of down between the eyebrows, brilliant as snow or silver; (5.) eyelids like those of a heifer; (6.) brilliant black long eyes; (7, 8, and 9.) forty teeth, all equal, set closely together, and perfectly white; (10.) the voice of a Brahma; (11.) exquisite sense of taste; (12.) a broad and thin tongue; (13.) the jaw of a lion; (14.) shoulders perfectly rounded; (15.) seven parts of the body filled out; (16.) the space between the shoulders covered; (17.) a golden-coloured skin; (18.) arms long enough to reach the knees when standing; (19.) a lion-like front; (20.) a straight and round body; (21 and 22.) hairs growing separately one by one, and their ends turned towards the right; (23.) the generative organs covered by a membrane; (24 and 25.) round thighs and legs like those of a gazelle; (26.) long fingers and toes; (27.) the nails of the toes well developed; (28.) high instep; (29.) soft and delicate hands and feet; (30.) toes and fingers marked with lines forming a network; (31.) in the palm of the hands and under the soles of the feet (*chakka*), marks of white wheels; (32.) even and well-placed feet.

8. *The seven gems.*—Of the seven gems mentioned here, the *Chakka* gem is the magic wheel of a universal monarch, which rolls before him when he makes his royal progress. The *Parinâyaka* gem is the gem of universal rule. The other five gems are the best of elephants, the best of horses, the best of jewels, the best of women, and the best of houses.

9. *Jambu-grove* is India, which was also called Jambudvîpa. Some say that this term took in the whole Asiatic continent.

10. *Supreme Physician.*—This appellation is applied in Hindu writings to God. He cures souls of their sin-diseases.

11. *Five-eyed.*—Buddha. (*Vide* Note No. 8, Dhaniya Sutta.)

12. *Brahmachariya.*—This was leading a life of holiness according to Buddha's precepts, observing celibacy,

chastity, and practising charity, kindness, goodwill, and equanimity.

Salla Sutta.

1. *Salla.*—This word means a dart, *i.e.*, a dart of grief.

2. *As from the fall of ripe fruits there is fear in the morning.*—Those who live in the tropics, especially in cocoa-nut or Palmyra groves, could easily realise this idea.

3. *In whatever manner people think, from that manner the result is otherwise.*—This, in other words, is the European idea found in "L'homme propose, mais le Dieu dispose."

Vásettha Sutta.

1. *Vijjá and Charana.*—*Vide* Notes Nos. 2 and 3 of Sátágira Sutta.

Káma Sutta.

1. *Káma.*—Lust or desire is the meaning of this word.

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